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Calvinist Contact

A Reformed Weekly

JULY 10, 1992/47th year of publication/No. 2314

Thinkbit:

"The business of the poet and novelist is to show the sorriness underlying the grandest things, and the grandeur underlying the sorriest things."
Thomas Hardy.

Agency aims at Third World Christian schools

Bill Fledderus

GRANDVILLE, Mich. — Some Christians are becoming increasingly inventive in their efforts to aid the world's less-developed countries. One idea whose time has come is helping indigenous peoples establish their own Christian school systems, according to Rev. Jim Lont.

Lont is the director of ministry development for Worldwide Christian Schools (WCS), an agency dedicated to helping develop schools (mainly in Third World countries) which integrate the teachings of the Word of God into their educational program.

WCS was founded in 1986. It supports the education of over 4,000 students in nine underdeveloped countries. It works through indigenous organizations to achieve mutually recognized goals.

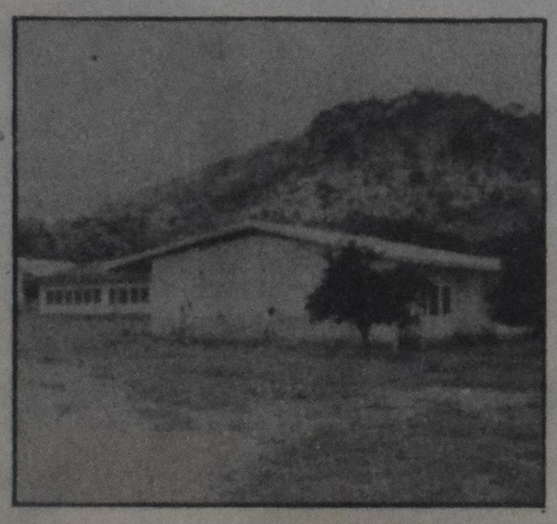


Photo courtesy Friends of ICS-Mkar

A building on the campus of ICS-Mkar, a Christian liberal arts college in Mkar, Nigeria.

Towards self-sufficiency

All its work is geared towards self-sufficiency and away from long-term dependence. It aims to provide culturally appropriate Christian educational materials and advice in the the national language.

WCS helps mainly with school building, equipping (especially

See **DEVELOPING** -- p. 2 ...

In this issue:

Summer reading: a young man's fascination with his father's past by Dirk Schouten..... pp. 10, 11, 12
Things are happening at The King's College and the ICS..... pp. 12, 13
Nick Loenen passionately defends Triple-E senate..... p. 14

Quiet protest by landowner

Photo: Anne Hutten.

Anne Hutten

KENTVILLE, N.S. — *Lots of Law; No Justice.* That sign is making its way around the highways and back roads of Nova Scotia's Kings County on the back of Jake Kennie's horse-drawn wagon this year.

Troubled by trespassing snowmobilers who damaged his grain crops, Kennie chased them off his land with a farm vehicle. The RCMP charged him with dangerous driving because he crossed a highway's centre line in the process. He was fined $500 and lost his driver's license for two years.

Rather than pay the fine, Kennie went to jail to call attention to what he says is a blatant disregard for landowners' rights. When he emerged, he was hailed as a hero by many of the county's farmers. The case is being widely discussed and debated by landowners, many of whom fear liability suits from trespassers hurt on their properties.

In the meantime, Kennie's leisurely evening drives continue to call attention to the issue.

Hunger in Canada seen as baffling problem

Anne Hutten

HALIFAX, N.S. — It's sometimes difficult to believe that hunger exists in Canada. Few countries have more natural resources or lower population per square mile. Yet hundreds of food banks have sprung up in the past decade, with thousands of families depending on free handouts. Even food bank volunteers ask why this should be so.

Delegates to the annual meeting of the Canadian Association of Food Banks did not fail to take note of the sad discrepancy, as they met from June 4-6 to discuss the problem of hunger in Canada.

According to Dick Hudson, executive director of the Ottawa Food Bank, Canada has plenty of food. It's useful to keep that in mind when gathering food, he notes, since too many feel that they live in an economy of scarcity.

"I don't think God ever intended it that way," he states. "There's nothing that I see in nature, for example, or in the works of God, that says there's a scarcity. There's about twice as much food in the world as what we need to feed all the people. But distribution is a problem."

David Northcott, president of the Canadian Food Bank Association (CFBA), says hunger has become entrenched in Canada. The challenge, he explains, is to meet basic needs. Government is not doing an adequate job of this, in his view, nor are social programs, welfare programs or the churches. This is why food banks are being set up.

But, says Northcott, the CFBA is trying to address the real issues behind the hunger. Not only is government leaning on food banks to do the work of feeding people, but Canadian society allows government to do so. He says food banks need to tell voters they are, through inaction, forcing people to use food banks. That, he says, is not a just solution.

Northcott argues that individual Christians are responsible for

Photo: C.C. files

A homeless man in Calgary gets his food from the garbage.

feeding the hungry, but by extension, government is obliged to do the same.

"We vote them in. They represent us and our beliefs, and if they don't, we've got to talk to them," says Northcott. As president of the CFBA he works with an anti-poverty coalition that attempts to hold government responsible. But, he adds, government is powerful, and food banks don't yet have the tools to address them. More statistics must be assembled and the message will have to be spoken clearly to both government and the media.

Northcott, however, also challenges individual Christians to wake up to the situation. It's enough to throw some castoffs at the hungry, he says. Instead, believers should invite people to their table, make space for them, share a meal with them. That's what justice requires, he states.

"You, when you get home tonight, should invite someone to have a meal with you," demands Northcott. "We need to do it one by one, and we need to do it face to face. We're not going to legislate social justice or spiritual health."

See more on p. 20...

Help C.C. find a new name

Bert Witvoet

ST. CATHARINES, Ont. — The final hurdle for a new name for *Calvinist Contact* has been cleared. Canada Post has assured the general manager of *Calvinist Contact*, Stan de Jong, that a new name for the publication will not jeopardize its second-class postal rating.

For years C.C.'s editorial advisory board has been seeking to change a name that does not serve the paper very well. The word "Calvinist" is either not understood in our society or it is associated with a stern and oppressive form of Christianity. The board also feels that an independent paper like *Calvinist Contact* should not be hampered by a name that suggests church connection and theology. After all, John Calvin was a theologian, not a journalist or a social commentator.

In order to maintain some continuity, most members of the board favour a new name that retains the abbreviation C.C.

However, we are open to other suggestions. Readers are invited to participate in the search for a new name.

For further information on this, see the advertisement on p. 19.

Developing schools

... continued from p. 1

textbooks) and staffing projects. It also trains teachers to incorporate a Christian perspective into their instruction and co-ordinates sponsorships for especially needy students.

WCS is actively supporting school building projects in places such as southern India, the Philippines, rural Kenya, eastern Zaire and the Dominican Republic, where it also underwrites teacher training. In Honduras, it co-ordinates teams of American volunteers to develop schools in two areas.

One of its biggest projects is taking place in Tivland, Nigeria, where it supports six private Christian secondary schools.

WCS is also involved in projects in Brazil and the former Soviet Union, and has helped start projects aimed at educational development in Latvia and Romania.

Besides developing new elementary and secondary schools, WCS is also involved with two needy Christian colleges, one in Nigeria and one in Hungary.

Christian post-secondary institutions are essential to the future of a country, according to WCS, because they train the leadership of tomorrow: teachers, agriculturalists, businesspersons and the like.

"Though pastoral leadership is important," says Lont, "I believe the kind of leadership offered by an educated laity is also essential to a Christian community. Christians in underdeveloped countries need to witness to their country's commerce, culture and governance."

WCS has helped the Tiv churches of Nigeria develop a liberal arts college called the Institute for Christian Studies at Mkar, in Benue State. ICS-Mkar aims to provide Christian instruction for students from across West Africa. It has been open since 1988 and has already attracted some excellent retired teachers from North America, says Lont.

One-time project

A North American support group, Friends of ICS-Mkar, is now organizing to fill a container for shipment to the young college in September.

"We're looking for educational books and all kinds of science equipment," says Grace Hunse, a Friend of ICS—Mkar, who lives in St. Catharines, Ont. Hunse says the group hopes to raise $100,000 over the next two years for this one-time project.

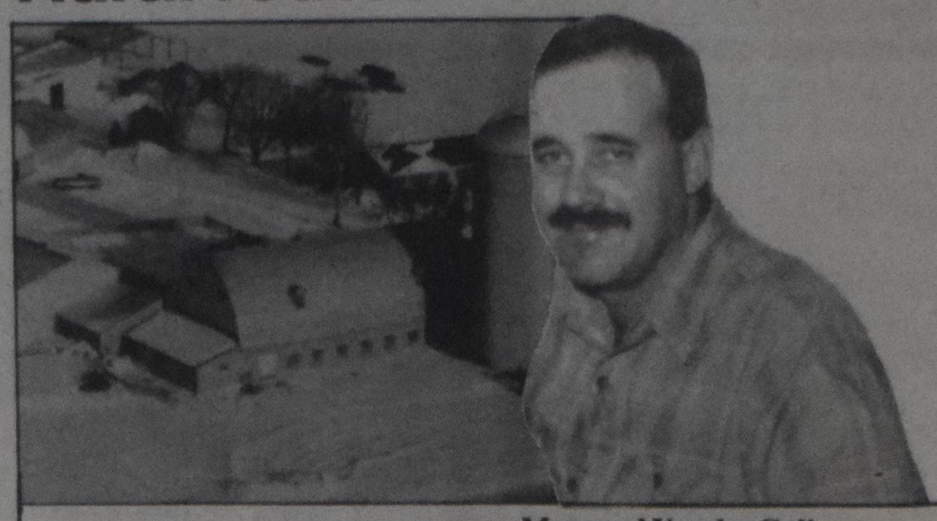
In the Transylvania area of Hungary (near the border with Czechoslovakia and Romania), the group has helped re-open Sarospatak Academy and seminary, a renowned Reformed institution dating back to the 16th century.

Canadian parallel now forming

Just recently, some Christians have begun incorporating an independent Canadian charitable organization which would co-operate with WCS. One of the initiators is Rev. Arie Van Eek, executive secretary for the Council of Christian Reformed Churches in Canada. He envisions a 13-member board of directors.

"I believe there is a community in Canada which would support the development of Christian Schools in so-called Third World countries," says Van Eek.

Rural routes



Maynard Vander Galien

The farm is a dangerous playground

One of the really sad things about modern agriculture is that many people are injured and killed on our family farms each year. And it's even sadder when little children get hurt or die in farm accidents.

Of the 38 fatalities in Ontario in 1990, eight were children aged one or two. One toddler fell into a cattle water trough. A steel divider in a barn fell onto another child. Yet another child was run over by a bulldozer. Five toddlers died after being run over by farm tractors or pick-up trucks.

Last year there were 26 fatalities on Ontario farms and the two youngest fatalities were a three-year-old and an 11-year-old. The three-year-old victim and two other children were riding their bicycles down a laneway and into the long grass of an adjacent apple orchard where a farmer was cutting the grass. The farmer saw two of the children emerge from the tall grass, but was unaware that a third child was sitting down in the orchard. The tractor's left front wheel passed over the victim.

The 11-year-old victim slipped off a horse's back. One foot became entangled in the harness and the victim was dragged for almost 300 feet.

I find it a miracle that there aren't more children killed on family farms. Farm children live in the midst of a workplace that exposes them to heavy machinery, dangerous chemicals, livestock, water containers, a busy environment and numerous other hazards.

On many family farms the children are part of the work force. Farms with low incomes have children doing tractor work and barn chores. Mothers doing the barn chores often have their youngsters tagging along.

Adults, take responsibility

It is the adults' responsibility to do everything in their power to isolate youngsters from the many risks on their farms. But so many times I see children riding on tractor fenders or on the lap of a tractor operator. And it scares me when I see children in livestock barns running and playing behind the animals. What would happen if the animal gave a kick backwards? The child would probably be smashed in the face.

Activities involving farm equipment must be off-limits to children says the Ontario Farm Safety Association. Accidents involving children can be prevented through attention to details, based on thorough understanding of some fundamental principles. Here are a few rules that parents or guardians should follow:

1. Know where your children are and what they are doing.
2. Small children should be under adult supervision at all times.
3. Provide a safe play area, preferably a fenced yard.
4. Activities involving farm equipment should be off-limits to anyone who is not taking part in the job at hand.
5. Practise safety. The best planning and intentions only pay off if safety is practised every day.
6. Don't let children ride on tractors, riding lawn mowers or on all-terrain vehicles.

Summer is to be enjoyed

Life on our dairy and cash-crop farm during the summer months is pretty hectic and fast paced. There are about 400 acres of hay that have to be cut and baled. The dairy cows have to be milked and the many calves have to be fed. Just last week two cows gave birth to twin calves — something that was not expected. Most of the work is done with little, if any, help. The days are long and the weeks fly by.

But summer on our farm is also a time when family and friends get together more often. My eight-year-old niece Nadia and her five-year-old brother Adam and their parents from Georgetown, Ont., are spending five weeks of the summer with us. They spend a lot of time at the family cottage at a nearby lake a 10-minute drive from the farm. On weekends we spend a lot of time together boating, fishing, swimming, eating and enjoying ourselves.

The children love the outdoors but it's the farm animals that they are attracted to the most. They love being in the calf and heifer barns and putting handfuls of hay or grass in front of the animals. They spend many hours in the barns. And yes, their parents and I are very safety conscious. There's usually someone nearby.

It's wonderful seeing children having such a good time. They are fortunate youngsters. I know they will hate to leave for home next month.

Maynard Vander Galien farms in the Ottawa Valley (Renfrew, Ont.) and writes weekly "Rural Route" columns for local newspapers.

Apologies to Vic Vander Molen

Calvinist Contact offers a sincere apology to Vic Vander Molen for attributing a quote to him which he did not speak. Mr. Vander Molen was a Classis Huron elder delegate to the Christian Reformed Church synod. We identified him as having spoken angrily against the women's candlelight vigil (C.C., June 19, p. 8). The man who *really* spoke those words was Classis Huron's other elder delegate, Andrew Thalen.

Unbeknownst to C.C., the two delegates had changed places early on, rendering our seating chart inaccurate. We hope Mr. Vander Molen — whose views, he told us, are opposite Mr. Thalen's on this issue — will be able to live down our mistake (but that'll teach you to switch seats!)

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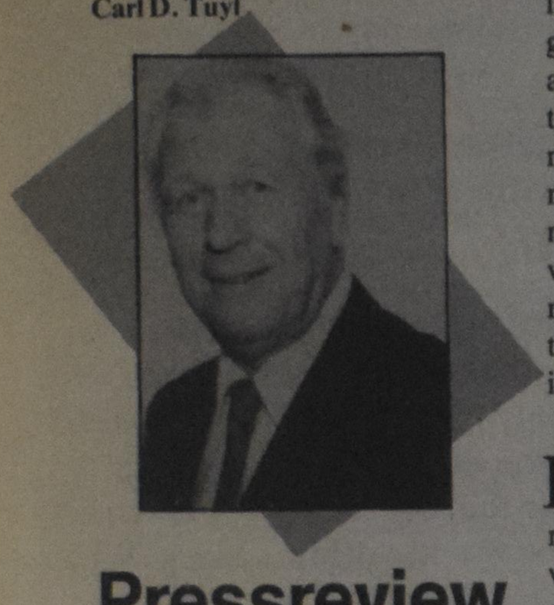
Pressreview

Carl D. Tuyl



Monsieur and Joe Clark went into a huddle at 24 Sussex to contemplate the next constitutional move. That whole drawn-out process of consultation might sink without even a bubble. The only thing our politicians have convinced us of so far is their uncanny ability to run up huge deficits. Shaping the constitution of this beautiful country is apparently beyond them.

★ ★ ★

Russian President Boris Yeltsin also made an appearance at 24 Sussex Drive. The chef there must have been busy cooking fiddleheads, which is the only True North vegetable. Mr. Yeltsin wasn't so much interested in fiddleheads as he was in megatonnage of Canadian wheat. He hasn't paid for the last shipment yet, but nobody is going to unleash a collection agency on him. It is to be hoped that the wheat eventually will make its way to the stores and not to Moscow's thriving black markets. Our aid to Haiti wound up in the pockets of the military there, and there seems to be not much we can do about it.

★ ★ ★

Papers all over the country are debating whether the recession has left us. There were some encouraging economic indicators but generally people have not yet spent whatever money they had socked away. On this 125th birthday of our country it seems our patriotic duty to go on a shopping spree. Not toothpaste and toilet paper; no, if you want to get the economy going you've got to spend big money.

Perhaps we also ought to work a bit more efficiently: Canada ranks 11th in competitiveness among the nations of the world. And this comes from a church bulletin: "Needed for three weeks in June: someone to cut an old lady's grass. She is as much interested in the visit as the grass. Call Larry."

★ ★ ★

Canada Post reported a loss of nearly $130 million for 1991-1992. The year before, the Crown corporation recorded a $14 million profit. Things can change in a hurry, as the bride said when the groom left her the day before the wedding. In an act of utter self-discipline I stopped to smell the first rose I saw this year. I smelled nothing. What is it with roses nowadays? And from my notebook I quote: "God gave us memories that we may see roses in December."

★ ★ ★

That indispensible tidal wave of words, The Oxford English Dictionary, is now available on a computer disk for just under $1,100, a third the price of the printed version. A nice present for your minister.

★ ★ ★

The people of Sarajevo are continuing their dance with death. Hitting the ground for cover, ducking into hallways for shelter, they search for food. The U.N. peacekeeping force has not yet secured the airport and relief cannot be flown in. There is no other language than tears to describe this misery. The blood of Cain pulses in our veins. South Africans are hacking each other to death; Cambodians are joining the swelling ranks of the hungry; and terrorists of every stripe and colour are resorting to bombing the innocent.

★ ★ ★

The bare-knuckle Israeli election campaign resulted in a victory for the Labour Party, which might or might not make peace with the Palestinians more likely. And shiver me timbers: the votes have finally been counted in the Philippines: Fidel Ramos — who is described as a Corazon Aquino in trousers — has won. He celebrated his victory with a reconciliation meeting with shoe-lady Imelda Marcos, who finished fifth in the election.

The Irish knew on which side their bread was buttered and they voted in favour of integration in the European Community. French farmers protested the lowering of agricultural subsidies by blocking highways with their tractors and manure spreaders.

★ ★ ★

Many of my contemporaries are suffering from reactivated long-term memories which induce overblown images of one's contributions to our civilization: a 73 year old artist who used to paint pin-up girls on fighter planes — Howard Hughes is his name — claims that he made an important contribution to the war effort. Rest in peace, Howard!

★ ★ ★

President Bush and his Russian counterpart, Boris Yeltsin, negotiated a draft agreement on the banning of chemical weapons. Bush flew into a rage when the *Washington Post* revealed that Ross Perot had Mr. Bush's family investigated when Bush was vice-president. Digging for dirt is part of election campaigns all over the world.

★ ★ ★

De Telegraaf reported that Reverend C. Bakker is actively pursuing a call. Why, you might ask? Well, says *De Telegraaf*, his congregation — the Reformed Church of Neede — questioned the reverend's living arrangement, which included a Roman Catholic woman who was expecting his child; all this, as the saying goes, "without the benefit of clergy" — at least, some *other* clergy. Critical bunch there in Neede, ain't they? Other news in *De Telegraaf* indicates an ongoing decline in membership in Holland's main-line churches and a growing participation in Pentecostal congregations, as well a significant number of mosques being built.

★ ★ ★

Let me finish with something from my long-term memory: "Through the night of doubt and sorrow, onward goes the pilgrim band, singing songs of expectation, marching to the promised land." (I still know the tune, too.)

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Church.

Loss of files results in call to re-establish contact

C.C. staff

VANCOUVER — The English Language Institute China (ELIC) has recently experienced a tragedy.

In the early morning of May 14, the office complex that housed ELIC Canada in Vancouver was destroyed by fire. The blaze spread quickly through the building, leaving about 40 small businesses and offices without most of their equipment and files. There were no injuries.

As a result of the fire, ELIC Canada, which is an organization that sends Christian professionals to China and Mongolia to teach English, has lost its accumulated lists of prospective teachers, supporting churches and Christian colleges. No records were salvaged from the building.

In the past four years, more than 50 Christian professionals from Canada have participated in the year-long and summer teaching programs. Another 30 Canadians will be placed at colleges and universities in China and Mongolia in the 1992 programs.

Any individuals, churches or colleges who have expressed an interest in ELIC's programs are asked to call the Vancouver office at 1-800-663-0372 to re-establish contact with ELIC.

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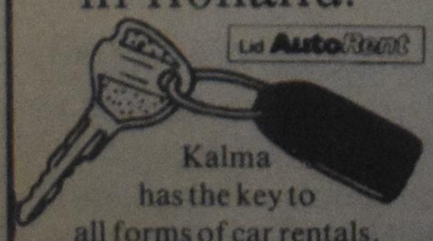

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- *reports on significant happenings in the Christian community and in the world,*
- *expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,*
- *provides opportunities for contact and discussion for the Christian community.*

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In case of racism, trace origins

As I write this editorial, a 767 airliner is taking an Ethiopian family across the Atlantic Ocean towards Canada. Members of our church's refugee committee will meet them at Pearson International Airport some time later, the Lord willing.

And why should the Lord not be willing, seeing that the family is fleeing persecution. The Lord is familiar with exoduses and with uprooted sojourners who put their trust in him. He will help this little group of people complete their exodus out of Ethiopia, which would border on Egypt except that Sudan insists on sticking its neck between the two countries as it reaches out towards the Red Sea.

A necessary journey

The Ethiopian family's exodus started two and a half years ago when the young husband, in danger of losing his life, left his wife and four children behind to take up temporary residence in Rome, Italy. His wife and youngest child followed last year. The other three children, ranging in age from seven to 13, are still in Ethiopia, awaiting the unwinding of miles of red tape also known as government policies or files on the desks of a number of stubborn pharaohs.

And so the first delegation of this family has left the oasis near the Tiber River and is on its way to the land of promise. In less than 10 hours these precious souls will be the responsibility of our church. I hope they will feel welcome and accepted.

I'm glad we will be able to help this family get established in Canada. Bringing them here in no way even begins to address the problems that have beset Ethiopia and so many other countries in Africa. Sponsoring a refugee family is almost little more than a symbolic act, were it not that every person born into this world has intrinsic value and that every act of kindness solves a problem. So I'm glad.

Anti-black racism is a reality

But I'm also apprehensive. I just finished reading an excerpt of Stephen Lewis' report on anti-black racism. Every visible minority experiences prejudice and discrimination, he writes, but

It is blacks who are being shot, it is black youth that is unemployed in excessive numbers, it is black students who are being inappropriately streamed in schools, it is black kids who are disproportionately dropping out, it is housing communities with large concentrations of black residents where the sense of vulnerability and disadvantage is most acute, it is black employees, professional and non-professional, on whom the doors of upward equity slam shut.

The skin of the people we are sponsoring is black. That should not matter a tinker's eyelash, but apparently it matters a good deal more than that in our society. Doesn't that shed a peculiar light on the fact that a United Nations study has declared Canada the number one country in the world to live in? Apparently racism is so widespread in this world that it does not disqualify any country from being considered a topnotch place.

Still, the question haunts me: Are we doing the Ethiopian family a favour by sponsoring them? We are when one considers the alternative. But resettling refugees in another country is by no stretch of the imagination a perfect solution.

Entering a colour-coded world

This morning I also read an article by an Acholi called Opiyo Oloya. What is an *Acholi?* If you saw him you would probably use the same designation that our society applies to him and others — you would call him a black. When he lived in Northern Uganda, Opiyo Oloya never thought of himself as black, however. Colour had nothing to do with his identity.

But in 1981 he moved from Africa to Kingston, Ont., and into what he calls "a colour-coded world." The first time somebody referred to him as "the black guy" in a good-natured shout, he half turned his head to see who "the black guy" behind him might be. There was none. It suddenly dawned on him that he was "the black guy."

Before that he thought of himself as an Acholi, who spoke the Luo language.

My people performed the spectacular dingi-dingi *youth dance. We buried our dead elders to the throbbing sound of drumbeats and flutes, and performed the intricate* bwola *royal dance. The Acholi men engaged in the emotionally charged but harmless spear-wielding* otole *dance. The unique Acholi tradition had shaped who I was, and without it I became nothing, just an empty tin can blowing before the dust storm.*

When we take the time

As I reflect on that article I wonder what the implications might be for our Ethiopian friends. We must find out what part of Ethiopia they are from and how they understand their identity. Should we warn them about the racism that awaits them? Should we do it later rather than sooner? What can we do to help them protect their identity?

I have learned a few things about the history of Ethiopia. As I hold a cup of coffee in my hand I think of the fact that coffee was first grown or exported out of Ethiopia, out of the province Kaffa, hence the name *cafe* or coffee. I have found out that Ethiopia, formerly known as Abyssinia, has never been a European colony but that it has been an independent country for 2,000 years. Ethiopians trace their royal house back to a son of the Queen of Sheba and Solomon (naughty, naughty Solomon, who, according to his own testimony, denied himself nothing his eyes desired, and in all this his wisdom stayed with him!).

I have learned that most Christians in Ethiopia are Coptic Christians, a branch of Christianity that can be found in Egypt and Ethiopia and that split from the Roman church many centuries ago.

I feel honoured that we may welcome representatives from this antique land into our midst and I'm comforted by the fact that a Christian church community will be there to surround them with dignity and love. Of course, these people's true claim to royalty lies in the fact that they, like all of us, are created in the image of our multi-coloured, rainbow God. Therein lies the promise of acceptance, even in a society plagued by serious outbursts of racism.

BW

Letters

Conception, intra- or extra-uterine, starts life

I am saddened and perplexed by the article by Peter and Marja and the coverage given Dr. G. Jones. How can Christian , educated people hold the erroneous idea we are not fully human until the embryo is attached to the uterus? It is a universally accepted fact in scientific circles that life, biologically speaking, begins at the completion of the union of a father's sperm with a mother's ovum.

Union of sperm and ovum

Here are some quotes from respected books that clearly state that we are not "potential" humans, but humans with potential, at the time of fertilization (conception).

"A new individual is created when the elements of a potent sperm merge with those of a fertile ovum or egg." *Encyclopedia Britannica*, 15th ed. 1984, p. 968.

"Fertilization then has taken place; a baby has been conceived." from *Birth Control and Love — The Complete Guide to Contraception and Fertility* by Alan F. Guttmacher (late president of Planned Parenthood), 1961.

An editorial mentions "the scientific fact, which everyone really knows, that human life begins at conception and is continuous, whether intra- or extra-uterine, until death." *California Medicine*, Sept. 1970, 113,3.

All in place

At the time of conception our DNA is in place, our physical, mental and emotional pattern has been set. The person we will be at age 80 has been determined, to be influenced by our environment.

The Bible is not silent on the development of the unborn. God speaks clearly. He is the creator of life. Read Psalm 139: 13-16, Jeremiah 1: 5, Job 10: 8-12, Isaiah 44: 24, 64: 8, Colossians 1: 16 and Jeremiah 1: 5.

The Bible may not clearly state: "Do not kill the early developing embryo." God gives the all inclusive command, "Do not kill." As the creator of life he includes the child from the time of fertilization.

The hour of conception

I would like to ask Peter and Marja: "When do we receive our soul (spirit)? At conception? At implantation? At birth? I believe at conception. I will quote E.R. Dalglish from his authoritative work on Psalm 51:

"The psalmist is relating his sinfulness to the very inception of life: he traces his development beyond his birth... to the genesis of his being in his mother's womb — even to the very hour of conception. Dr. Waltke adds: "...In tracing his spiritual condition, David goes on to note that already in his fetal state the moral law of God was present in him." (*Sanctity of Life* by Charles Swindoll, p. 19, Word Publishing).

Does this not mean that he must have had a soul? What about when John leapt in Elizabeth's womb because his Saviour was present?

God started my life at conception (fertilization), not at implantation.

Melinda VanderVeer,
Office Manager, Pro-Life Cornwall,
Cornwall, Ont.

Are Christians up to the challenge?

The most recent issue of C.C. prompts me to write you.

The Fairness for Families Coalition's letter to Ontario's Premier Rae may be full of indignation, disappointment and threats. The bottom line is that one of the large supporters of Fairness for Families, Canadian Tire, was one of the first to open its stores on Sundays.

Isn't it ironic that large chains of convenience stores are now scaling down. Mac's is in bankruptcy protection and closing down a great number of stores as is Beckers. The exclusive Sunday convenience territory held so long by them, with full-list prices making for maximum mark-ups, has now been lost to the supermarkets who lure customers with Sunday only specials.

The promise of additional jobs is all smoke and mirrors, since all these closings make for hundreds if not thousands of lay-offs. In addition the large chains, including Canadian Tire, have, under the rationale of increased overhead due to additional store hours, cut back on working hours.

Rising difficulties

There is a much larger issue at stake than the fact that stores are open on Sunday. Canada has for a long time not been a Christian nation, so why do we expect it to behave in a Christian manner? As society's behaviour becomes more and more secular and unacceptable to us, how will Christians face the challenge of continuing to operate franchise operations because the franchiser wants maximum royalties, not just from six days per week sales; the harassment by mall landlords and eventual eviction from a location where a reputation has been built over many long years and hard hours; the frustration and stress of Christian workers unable to find employment without compromising convictions; the lack of promoting and advancement because of inability to be a team player without yielding ground on principles.

A crisis

In the past we were not challenged much to let our actions speak for themselves; that is no longer so. Now that our Christian retailers are facing a crisis situation we all have an opportunity to witness to each other and with that to the whole community.

Retailers are always concerned about market share. With Sunday shopping becoming the norm and the number of shopping dollars remaining the same, it stands to reason that those who will not open on Sunday will probably lose market share.

Sunday opening is not limited to retail stores. Already automotive service centres are open including Speedy Muffler and Midas. Are car dealerships to follow?

Will all this commercial activity cause many of our people in the support, maintenance and service industry to forfeit business or principle?

As for those who work for others, eventually it will be impossible to find employment where our beliefs and principles are recognized and respected.

Support for causes

As Christian community we have put together quite a sizable infrastructure which needs to be supported and maintained. The Christian business community has over the years been asked to contribute millions of dollars toward the establishing and maintenance of Christian schools, colleges, old age and nursing homes and the many other Christian activities we are so good at establishing. If there is a continuous erosion of this business community, it does not bode well for those institutions.

If, however, the Christian community recognizes its responsibility it will realize that we need do more than pay lip service to bearing each other's burdens and encouraging each other.

Let us recognize the challenge and rise to it. Then they will know we are Christians by our love.

J. Hans Vander Stoep,
Executive Director, Canadian Christian Business Federation,
Burlington, Ont.

The Bible a lamp for my feet, not the whole path

This is to express appreciation for *Calvinist Contact*. What made me start this was the letters written in your May 29 issue in response to the May 1 editorial [entitled "Don't be afraid to look through Galileo's telescope."]

These letters had to be read and reread to be understood, but how good it is that the Spirit guides these busy servants of the Lord to help us along in putting into practice in today's world what the Bible teaches.

Opposing interpretations?

The Lord's thoughts are so far above our understanding that we dare not be too positive about issues that divide us.

As I read in a commentary on the book of Revelation, "The first coming of the Jesus was so different from what was expected, how can we be certain about the circumstances surrounding his second coming?"

Does this not also apply to other biblical thoughts? The Bible is "a lamp for my foot," not a lamp for the whole path.

Thank you for your efforts to help us find the path, especially for the last stage of my pilgrimage.

Gerda Van Donk,
Coleman, Alta.

All children are God's children

After reading Thelma Morrison's story (April 24) I felt I had something to contribute.

Twenty-two years ago I gave birth to a Down Syndrome baby boy. Had there been tests done which would have determined that he had D.S., we still would not have aborted.

Why? Because God made the decision that our family was the right family to bring him in the world and love him. We are very proud of him. He holds down three jobs — restaurant dishwasher, office, recycling paper and helping the janitor at the Christian school.

He helps collect the offerings on Sundays in church and is in competitive sports — downhill skiing, swimming and bowling. Is he a useful adult? You bet.

We feel sad for the writer because of the guilt she has to live with.

All children are God's children.

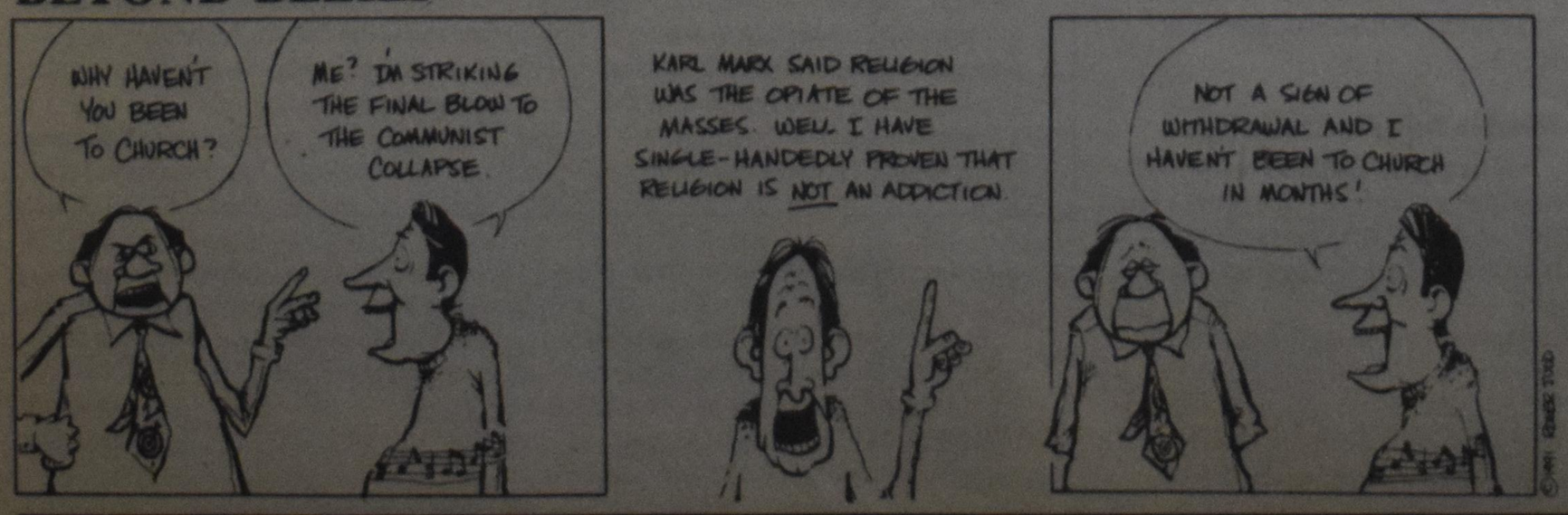
Wiea and Peter Van Belle and family,
Edmonton, Alta.

Not yet in pasture

Mark Twain exclaimed that the reports of his death were greatly exaggerated after he read about his demise in the newspapers. I had similar feelings when the May 22 issue of CC reported that I have "recently retired from the Christian Labour Association of Canada." I can assure you that your announcement was quite premature. But, please, put this letter in your next issue since I now run the danger of CLAC removing my name from the payroll.

Ed Vanderkloet
Rexdale, Ont.

BEYOND BELIEF


WHY HAVEN'T YOU BEEN TO CHURCH?
ME? I'M STRIKING THE FINAL BLOW TO THE COMMUNIST COLLAPSE.
KARL MARX SAID RELIGION WAS THE OPIATE OF THE MASSES. WELL I HAVE SINGLE-HANDEDLY PROVEN THAT RELIGION IS NOT AN ADDICTION.
NOT A SIGN OF WITHDRAWAL AND I HAVEN'T BEEN TO CHURCH IN MONTHS!

Letters

Nostalgic article should not absolve the people

I wish to respond to Adrian Peetoom's *cri de coeur* about current homiletic standards in the church. Although Mr. Peetoom may have been blessed in congregations to which he belonged with exceptionally gifted pulpiteers, he may also suffer from a degree of memory loss.

In addition to some memorable sermons I can also recall a great number of pulpit duds. I remember at least one sermon on Psalm 23 which thoroughly informed me about the habits of sheep but left me curious about the habits of the Good Shepherd. I recollect being told in a sermon that I was a member of the "only truly saving church."

Up your antithesis

And many a sermon left me with the impression that if the soccer club of which I was a member was not founded on the same principles as the Christian Goat Breeders Association or some similar organization, something was sorely amiss with my faith and I was headed in the direction of hell. Since the soccer club to which I belonged had no Reformed foundation, I was for some time placed in the difficult position of having to choose between soccer and eternal salvation.

Sermons taught me that the antithesis — beloved subject of many a preacher of that time — ran between myself and my Roman Catholic friends. Recent theological and historical reflections from reputable scholars have concluded, not mistakenly, that much of the preaching to which Mr. Peetoom refers infused the Reformed community with a colossal and collective guilt complex, and that it was responsible for transforming the New Testament Sunday into a sort of hyped-up Old Testament sabbath.

Vague instructions

The purpose of my response, however, is not to denigrate preachers of a bygone era, but rather to point out to Mr. Peetoom that there is a consistorial and congregational responsibility for the quality of preaching.

Mr. Peetoom is, no doubt, familiar with the expression of one of his (I presume) homiletical heroes, the Rev. Overduin, who said that the preacher will determine the character and the nature of the congregation. There is a mirror-like reversibility to that statement. Congregations and consistories shape the ministry. Also the pulpit ministry.

How many consistories supply their minister with a precise job description? Not too many, I assure you. That leaves the minister with vague intuitions about what is expected of him, and an inability to rank his duties according to priorities. This vagueness often causes the minister to spread himself so thin that his work begins to suffer from superficiality.

Needed: loving critique

How many consistories require the minister to report on the books he has read? Again, not too many, I assure you. Consistories tend to debate rather lengthily such things as "women in office," paving the parking lot, the minister's salary, gossipy reports of family visits, budgets, deficits, the required temperature of the sanctuary and the number of visits the minister has made.

It was in one of the congregations where I had the privilege to pastor that I truly learned to preach. It happened over the course of many years when elders and members of that congregation would sit down with me immediately following the service and point out to me the strengths and weaknesses of my sermons. The seminary might equip the aspiring minister with the necessary theological tools; their appropriate use, however, depends much on the congregation's willingness to support the minister in a loving and mutually instructive manner.

I believe, with Mr. Peetoom, that sermons miss the mark more often than we preachers are willing to admit. To put the blame for that exclusively on the preachers is to deny that congregations and consistories are at least co-responsible for that deplorable fact.

Carl D. Tuyl,
Kingston, Ont.

Keep the pulpit a source of guidance

You should be commended for publishing the articles by Adrian Peetoom and Jack R. Van Ens (C.C. June 19). Praise to our Lord for both these writers. The great love that both these writers have for their Master and also for their fellow believers comes through loud and clear.

May we anticipate more articles of this calibre? May not only preachers (and all those in leadership) but also those who are pewsitters take this to heart. Let us repeat some of the lines or paragraphs from time to time.

Many of us pewsitters still hang on to the notion that the pulpit is the most powerful source of ideas, the place we trust as a source of guidance for all of life. Preachers, use that credit. Challenge us.

Thank God for writers like these men.

Gerald Schroor,
Oshawa, Ont.

Beefs about beefs about beef

I cannot help responding to Bert Hielema's "Beefs about beef" (June 12), an article full of nonsense and misinformation.

My beef to Hielema's beef #1: According to Hielema, it takes 12 to 16 kgs of grain to produce 1 kg of beef. However, the equation isn't that simple. First of all, Canada happens to have many acres of marginal land left in its natural state on which to graze cows and calves.

We also need to understand the production process. By the time a calf arrives at the feed lot it weighs an average of 350 kgs. The calf gains its next 100 kgs mainly by feeding on roughage, silage and other crop by-products. The last 100 kgs of weight gained is mainly the result of grain intake. Now, 5 kgs of grain leads to 1 kg of gain, which works out to 600 kgs of grain to produce one 550 kg animal.

A yield of 58 per cent meat (which would make for 319 kgs of steaks, etc.) means only 1.88 kg of grain for your 1 kg steak, Mr. Hielema. And livestock also produces many by-products such as wool, leather, soaps, etc.

Poverty the enemy, not beef

Hielema also mentions the one billion people who are underfed. Let me tell you, North America has lots of grain to sell for bargain basement prices! The problem is a matter of distribution. My question is, do we help these people by giving them handouts? I believe we need to do more than that. For your information, the Canadian Foodgrains Bank (Box 767, Winnipeg, R3C 2L4) does a tremendous job alleviating the hunger of the needy. At this bank, the government matches grain or cash donations three-to-one, up to a limit of 16 million per year. The foodgrains bank distributes grain to hungry countries for seed and food and helps them with their farming programs.

My beef to Hielema's beef #2: Destroying rainforest to produce Big Macs? I do not have any good basic information on this one, but I don't trust Mr. Hielema's numbers.

My beef to Hielema's beef #3: 20,000 litres of water to produce one kg of beef? In our feed lot each animal gains approximately 1.5 kg per day and drinks about 30 litres. That works out to 20 litres per kg of beef produced, not 20,000.

Beef is health food

My beef to Hielema's beef #4: Red meat causes cancer? It is a proven fact that modern hi-lean beef is a very healthy food when properly used in a diet.

My beef to Hielema's beef #5: Each kg of steak results in 35 kg of eroded topsoil? Let me tell you, livestock has a very good impact on soils, due to alfalfa and other crop rotation. Also, the manure goes back to the soil to build up its nutrients.

In conclusion, I would suggest that we could always stop eating. That would solve a lot of our problems. In the meantime I would like to continue eating a balanced diet. The Lord has created plants and animals for our use — we are the crown of his creation! Let's all do our part in conserving God's wonderful creation.

Hans Visser,
Taber, Alta.

Don't blame cattle for all the problems

In response to Bert Hielema's column "My beefs about beef" of June 12, I would like to emphasize that cows are not the reason for people starving. People in the world are starving because of corrupt politics, poor economics and lack of agricultural know-how.

Beef #1: Raising cattle only becomes a problem when 80 head of cattle are raised on a farm that can support only 40 head. Also, eliminating a percentage of cattle does not necessarily mean that the saved grain will reach those who need it. As well, much land where cattle are grazed is too rocky to be cultivated for grain.

Beef #2: While the clearing of the rainforest for pasture is not directly the fault of North Americans, a more reasonable approach for us to take, rather than eliminate cows, would be to place a ban on Brazilian imported beef. Perhaps as a nation we could strive for self-sufficiency in the beef area.

Beef #3: The cause of the depletion of fresh water is the dumping of garbage and toxic waste in the Great Lakes and acid rain. If these activities do not stop there will be even less fresh water, regardless of how many cattle are raised.

Beef #4: Certainly, diet and health concerns in Western countries are much different from those in developing countries. However, exercising moderation in meat consumption and avoiding fatty and salty processed foods can reduce health risks. Beef also contains nutrients, including vitamins and iron.

Beef #5: Desertification is a problem, but it's caused by *over*grazing. Another reason is the rush of foreign aid to major cities, which causes farmers to abandon their fields for food.

Beef #6: While cows do produce methane, they are not the culprits for the greenhouse effect. Pollution, automobile emissions, blasting off of rockets exceed the limit which the earth can handle.

My suggestion to Mr. Hielema is to tackle the key sources of the problems he mentions. Cattle are only a small piece of the big picture.

Mary Jane Van Dorp
Egbert, Ont.

First-time reader liked article on beef

I recently read the column article entitled "My beefs about beef" by Bert Hielema (C.C. June 12). It was refreshing to hear of these concerns coming from a Christian author in a Christian magazine.

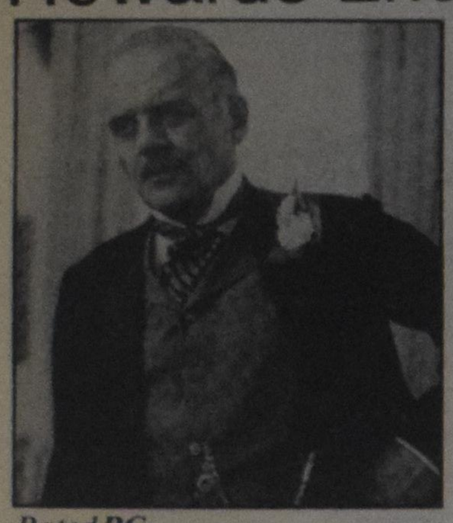
Previously I had read similar accounts in the book, *The Primary Source* by Norman Myers. I hope to see more similar articles in the future.

Incidentally this was the first time I actually read C.C.

Robert J. Voortman
Burlington, Ont.

Film

Howards End



Rated PG
Stars Anthony Hopkins, Vanessa Redgrave, Helena Bonham Carter, Emma Thompson, James Wilby, Samuel West, Jemma Redgrave, Prunella Scales. Based on the novel by E.M. Forster; screenplay by Ruth Prawer Jhabvala. Produced by Ismail Merchant. Directed by James Ivory

So much has already been written and said about this film that a deadline-conscious critic is tempted to cite some of those opinions and leave it at that. But because said critic can't get off the hook that easily, she will try to find her own words to describe this exquisite film — and exquisite it is.

The writer/producer/director team of Jhabvala, Merchant and Ivory are no strangers to turning good literature into good films: they've filmed Henry James' *The Bostonians*, Jean Rhys' *Quartet*, Evan S. Connell's *Mr. and Mrs. Bridge*. But they seem to feel a special kinship for E.M. Forster. They filmed *A Room With a View* in 1986, the autobiographical *Maurice* a year later, and now, *Howards End*.

Though Forster lived till 1970 (he was born in 1879); his works, written in the first decades of the century, chronicle the complexity, hypocrisy, and social

consciousness and tension of Victorian/Edwardian England. It is characters in that setting, and the spirit of that age which Ivory, Jhabvala and Merchant have such a knack for capturing. If that seems unlikely for an American from Oregon, a German-born Jew from New Delhi and an Indian Muslim, well ... perhaps it is. But that unusual collaboration probably helps account for the exceptional work produced.

Analysis of a class system

Howards End is Forster's best and darkest critical comment on England's class system and that system's deleterious effects on British thought and culture. Forster's story is a delicate brew of irony, satire, mild social comedy, brooding realism and outright romance.

The story follows members of two families whose lives inadvertently become enmeshed. There are the wealthy, convention-bound Wilcoxes and the intellectual, Bohemian Schlegels. Howards End, the country estate which has come down through Mrs. Wilcox's family, is the pivot around which the families and the film revolve.

Powerful patriarch Henry Wilcox (Anthony Hopkins), a banker, plays by the book, has the correct associates and is not given over easily to pitying those who have not seized the world after his manner. His dying wife (Vanessa Redgrave), though formidable, has a kinder heart and may have begun to reconsider her husband's (thus, her own) values.

Apples fall close to the tree

There are two Wilcox sons, one of whom doesn't figure in the story, except initially in acquainting the families with each other when he and the youngster Schlegel (Helena Bonham Carter) become infatuated. The other is as dutiful as his father, if more wimpish. The only daughter has her father's character.

The elder Schlegel, Margaret (Emma Thompson), befriends Mrs. Wilcox. Though in class and politics the two women have nothing in common they form a strong personal bond, and on her death bed Mrs. Wilcox scribbles in her will that Margaret inherits Howards End.

Henry Wilcox is dumbfounded by such an act and the family conspires to forget it happened, Margaret Schlegel being none the wiser. But the two families' lives are destined to cross anyway, via a young bank clerk named Leonard Bast (Sam West), whom the Schlegels want to help and the Wilcoxes need to avoid.

The filmmakers seem almost able to read Forster's mind. They capture pecisely his nuances and attitudes. Every detail of set and costume is perfect and the actors chosen to bring Forster's characters to life seem to have been born to play the parts. For example, Hopkins gives the arrogant, hypocritical Henry Wilcox a tiny edge of vulnerability so that he's not entirely a thoroughly distasteful character whom we can dismiss. And Emma Thompson hints at an overriding pragmatism and deep-seated loneliness in the otherwise strong Margaret, so that when she joins the "other side," so to speak, we see why, frustrating as it is.

If you're looking for a film that's moving, thought-provoking and visually beautiful — as well as being entertaining — you can't miss with *Howards End*.

Cinema summaries

Marian Van Til

Patriot Games

Rated PG
Stars Harrison Ford, Anne Archer, Sean Bean, James Fox, Thora Birch
Based on the novel by Tom Clancy; adapted by W. Peter Iliff and Donald Stewart
Directed by Philip Noyce

The protagonist in *Patriot Games* was also a main character — a CIA man named Jack Ryan — in a previous film, *The Hunt for Red October*. But that's really the only connection between the two films: they have different directors, and Ryan in *Patriot Games* is played by Harrison Ford; in *Red October* Ryan was played by Alec Baldwin, a decidedly less capable actor.

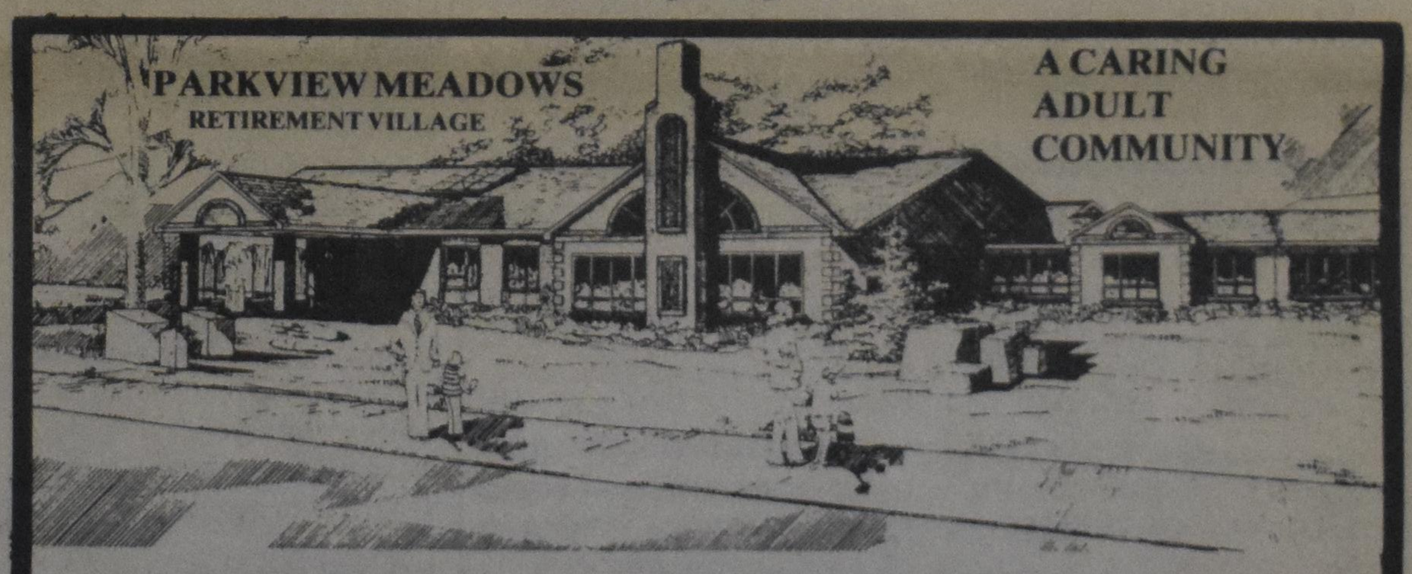
Harrison Ford is an intelligent, careful actor who is unimpressed with super-stardom, his own or anybody else's. He portrays Jack Ryan — who in this film has quit the CIA and teaches history at the U.S. Naval Academy at Annapolis, Maryland — as an essentially ordinary guy who finds he's capable of some rather extraordinary heroics when circumstances seem to require it.

Family over country

Ryan quit the CIA because of the personal toll it was taking on himself and his wife and daughter. While in England on a lecture tour, and with his family along for a vacation, Ryan acts instinctively to thwart an assassination attempt on a British cabinet minister by an ultra-radical faction of the IRA. Once back in the U.S. he begins to work with the CIA again to get the terrorists, only because his family's lives have been threatened.

Patriot Games is an old-fashioned spy thriller which doesn't offer major plot surprises or move with the speed of the Batmobile. Nonetheless, it offers enough dramatic tension to keep an adult audience enthralled. And with its emphasis on the protagonist's family relationships it's unusual in the genre.

The film has its share of mayhem; yet, it concentrates more on human beings and their motivations than on the blow-outs between the good guys and bad guys. This is summer movie *entertainment* for the thinking person.



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Church

Marian Van Til, page editor

Religion writer sees bright future for crusade evangelism

PORTLAND, Ore. (EP) — Crusade evangelism has a bright future, according to recently retired *Los Angeles* religion writer, author of the new book *Racing Toward 2001*.

"Large-rally evangelism in the Billy Graham mode will still be around," he predicts. "Some analysts have said stadium crusades would fall out of favour before the end of the century. Not so. In fact, crowds in five — even six — figures will be packing the arenas, domes, and bleachers for the foreseeable future. Televised, video-taped, and satellite-remote events will reach millions, but they won't eliminate the need for the big-scale evangelistic meetings."

Chandler believes crusade evangelism will flourish because of human nature.

People need to witness an event firsthand, not just hear about it or see it happen on television, he notes. The need to be present explains why stadiums are packed even when local sports events are televised. "People like to turn out ... to do more than just be watching a screen in a living room," he explains.

Human beings are also "incurably religious," he notes, and have a need to search for spiritual values, to look for God. When an evangelist speaks about how to find transcendence, how to find a Saviour, "something clicks for many people," Chandler says.

"Stadium rallies also give an opportunity for believers to come together, to make a united witness," Chandler adds. "People cross denominational lines, coming together to pray. There's nothing like this feeling, this move of the Holy Spirit to draw people together."

Chandler warns that the Gospel message must not be distorted in an effort to reach the masses, but must be presented in a way that reaches their deepest needs. "In an effort to be relevant, if these truths are soft-pedaled or disguised, we not only dishonour the Lord we want to serve, but also cheat people of what they need to hear and what basically they want to hear."

German Protestants split on first female bishop

HAMBURG, Germany (EP) — The election of the world's first female Lutheran bishop in April is still causing widespread controversy in the Protestant churches in Germany, according to the German Evangelical Alliance.

While church leaders and ecumenical organizations have welcomed the election of 47-year-old Maria Jepsen as the future bishop of Hamburg, harsh opposition has come from conservative evangelicals. Some object to Jepsen's theological position, which she describes as "moderately feminist," others regard any female bishop as unbiblical.

Maria Jepsen was elected in April by the synod of the North Elbian Evangelical-Lutheran Church to succeed Bishop Peter Krusche, who will be retiring July 31. In previous years two other women had failed to reach the top position in other dioceses of the North Elbian Church.

Opponents of women's ordination in Germany are deeply dissatisfied and regard subordination to a female bishop as a matter of conscience. Some 70 to 80 pastors in Northern Germany reportedly are considering early retirement for this reason.

Opponents of women's ordination have been angered by remarks of the leader of the largest regional church in Germany, Bishop Horst Hirschler. He said no pastor in his church of 3.4 million members had the right to question women's ordination, as this matter had been settled by synod's decisions a long time ago. The election of a female bishop was only a logical consequence. Pastors who openly opposed it were confusing the congregations.

The future bishop of Hamburg said she regarded evangelicals as an indispensable element of the Protestant church and would never think of alienating them. Theological concerns had to be discussed patiently and spiritually. She insisted that she had been misquoted in a newspaper interview in which she suggested that her critics should leave the church.

Jimmy Carter urges seminarians to focus on the poor

LOUISVILLE, Ky. (EP) — Former U.S.-President Jimmy Carter urged Southern Baptist Theological Seminary's graduating class to find unity by focusing on the needs of the poor.

Carter said the Southern Baptist Convention will never heal its rift through theological or philosophical debate. He said, "I think all Baptists, regardless of ultra-conservatism or extreme liberalism, or fundamentalists or moderates, can find common ground in dealing church by church, believer by believer, minister by minister with the poorest among us whom we now rarely know."

Carter said that while Southern Baptists were once known as "dynamic missionaries for Christ," today when he identifies himself as a Southern Baptist "it's treated as something of a joke." Carter said the denomination is now associated with schism and division.

Carter decried discrimination against poor people. "Discrimination because of race, because of religion are very important but I think the main discrimination that afflicts us, and indeed the entire world these days, is the discrimination of rich people against poor people."

We are the rich

He continued, "Who are the rich people? Everyone in this room is a rich person. A rich person is someone who has a home, who has a family and knows where they are, who has a modicum of education, a decent chance for a job, enough to eat, some degree of health care, some hope for the future."

Carter emphasized that poor people are found not just in Third World nations, but also "next door to us." He said churches have done little to help the poor. "I'll tell you this and you won't like it: politicians do a lot more to end discrimination against the poor than churches do." Carter noted that politicians compete to find the best solutions to social problems, and asked, "Where is the competition among churches to eliminate the suffering of the poor?"

See page 16 for Classifieds

"ASPECTS OF CONTEMPORARY CULTURE"

- ✔ What's "for sale" in the modern world?
- ✔ Are you buying into it? Got your arm twisted by some clever "salesperson"?
- ✔ Or do you have something of your own to "sell": something biblical, personal, transformational?

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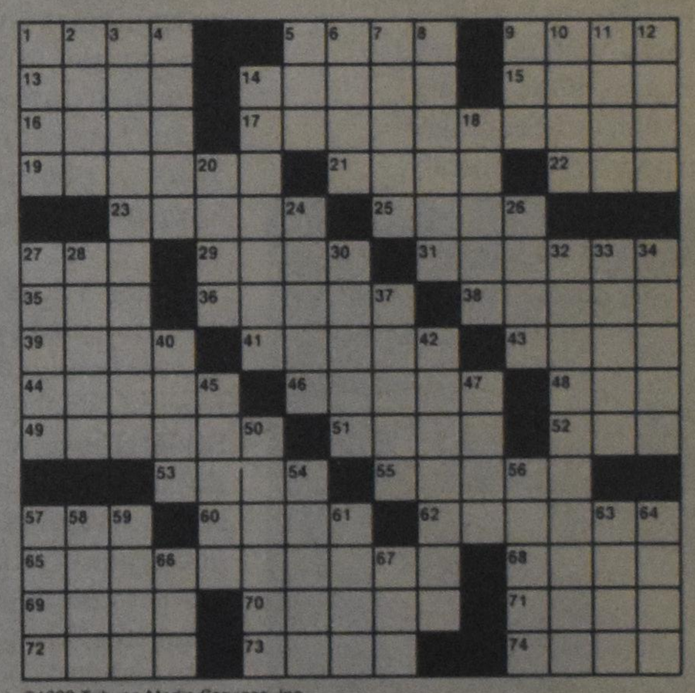
This Week's Puzzle by Fred Toole



ACROSS
1 Sound of laughter
5 Scuffle
9 Pequod captain
13 Lie adjacent
14 Papal vestment
15 Vega's constellation
16 Ascend
17 Baton wielder
19 Lower in quality
21 Wooded glen
22 Corrode
23 Soap plant
25 Type of star
27 — Mateo, Cal.
29 Party snacks
31 Pitcher's preparation
35 Unusual
36 Positive factor
38 Shoot at from concealment
39 Seethe
41 Divided Asian country
43 Vipers
44 Tennessee — Ford
46 Makes coins
48 Wager
49 Acting ruler
51 Prominence
52 Classifieds
53 Hardy's pal
55 King Lear's daughter
57 Theater sign
60 God of love
62 Scandinavian
65 Unlawful shipments
68 Lollobrigida
69 Cupid
70 River dams
71 Distinct entity
72 Ms Steenburgen
73 Soprano Frances
74 Noncoms

DOWN
1 Arduous
2 Rose's love
3 Conserving
4 TV series (with "The")
5 Monk's title
6 Author Ayn
7 Priscilla's John
8 Cowardly
9 Pie — mode
10 Jekyll's alter ego
11 Plane surface
12 TV Simpson
14 Stone shaft
18 "The King"
20 Soft drink
24 — Downs
26 "— Karenina"
27 On the wagon
28 Worship
30 Finch
32 Breaking up
33 Raised (the ante)
34 Vexatious ones
37 Domingo e.g.
40 Untruths
42 Is present
45 Stage direction
47 Kind of lily
50 Pacific atoll
54 Prize name
56 Watchful person
57 Crooked deal
58 City of Italia
59 — about
61 Spoke
63 Monogram part: abbr.
64 Broadway hit
66 Attempt
67 Gun gp.

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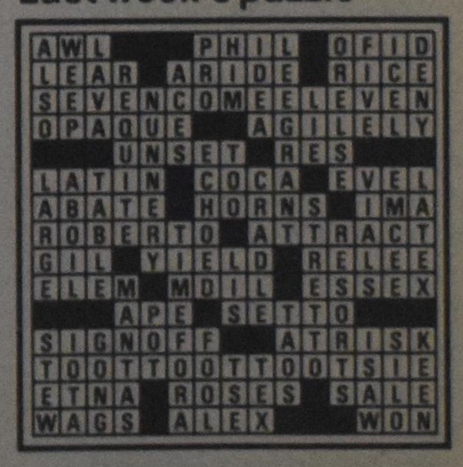
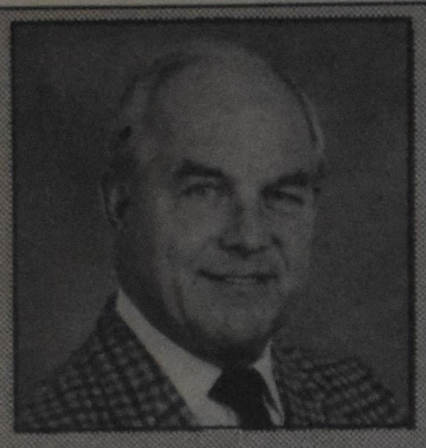
Last week's puzzle





CANADIAN CHURCH SCENE

Jacob Kuntz

Canada's future

In an editorial, "Canada in crisis," the **Anglican Journal** *(June issue) emphasized the consequences of a possible separation of Quebec from Canada, not only for Quebec itself, but for all of us. It was noted that the general synod of the Anglican Church, meeting in June, has much church business on its agenda; but one item that is "strangely absent" is Canada's future. That should be changed. Let the church "offer a vision to all Canadians."*

"If Quebec separates, there will be a loss of confidence in Canada in the world's money markets. Those who would invest here will look elsewhere. Canada's ability to compete worldwide will be drastically weakened.

"This in turn will affect Canada's — and Quebec's — ability to finance growth, provide employment, fund social programs. The infrastructure of this country will crumble and our irreversible decline as a major developed nation will begin.

"There will be other costs. For two years people across this country have poured their energies into projects which reach out to Quebec. Students, academics, business leaders, homemakers, blue-collar workers have, as individuals and in groups, sent the message to Quebecers that they are needed and wanted in Canada.

"Many people have poured huge reserves of goodwill into these projects, and failure of their efforts will generate a powerful backlash. Once that occurs, the possibility of violence becomes real.

"The greatest cost of separation will be the loss of Canada.

"Cut off from the rest of the country, Maritimers will turn to those who are kin by blood and history — the people of New England. Their absorption by the Unted States will have a logical inevitability. Left only with Ontario and the West, how long would it be before the rest of Canada shatters into separate states?

"Our strength as a nation has come from our ability to hold together such a diversity of people in such geographically diverse regions. That diversity imposes a moral imperative on Canada to stay together — for if we cannot, who in the world can? But we suffer a fatal flaw: we have no sense of our history, no pride in our heritage. We are not given to myth-making or hero worship, and we have no symbols which draw us together.

"As a result, we lack a vision of who we are as a people and what our journey as a nation has to be. Without that vision we have nothing to carry us over the obstacles that now confront and confound us."

Comparison

Rev. Gabe Rienks, retired pastor of the Presbyterian Church in Canada, wrote a letter to the editor in **The Presbyterian Record** *of June 1992 in which he made a comparison between giving for relief work in his own denomination and in the Christian Reformed Church. He added a few questions that are of great urgency for every Christian in Canada.*

"It does not hurt, sometimes, to compare ourselves with another denomination, lest we become too comfortable with our level of giving.

"Neither the Christian Reformed World Relief Committee, nor Presbyterian World Service and Development receive funds from the general budget, but depend completely on direct support from their members/adherents.

"The Christian Reformed Church has 196,026 members [in Canada] who contributed $8,305,678 to the Christian Reformed World Relief Committee in 1991.

"The Presbyterian Church in Canada has 156,513 members and 58,856 adherents, for a total of 215,369, who contributed $747,086 in 1991 to Presbyterian World Service and Development. This is less than one-tenth of the Christian Reformed givings and under $3.50 per member/adherent.

"We lament the decline of the church. We have big plans for church extension. But we had better listen to the many desperate voices asking: 'Where were you as a church in 1991 when more than 140,000 of our people in Bangladesh were swept to their death in a cyclone?' 'Where were you when we, Kurdish refugees, were pleading for food and medicines in the snowy mountains of Northern Iraq?' 'Where were you in the Sudan and in Ethiopia? We are hungry! Our children are starving to death!' 'Where were you ....?'"

African crisis

All of us know that the situation in many African countries is worsening. War and drought have created a crisis that is mindboggling. Newspapers have told us that 115 million Africans face disaster.

*In his column "Personal Opinion" (***Mennonite Brethren Herald,** *May 15, 1992) Dr. John Redekop deals with the question of how far Africans can be held responsible for the present crisis. He mentions the following seven factors:*

"1. Several centuries of colonialism, while bringing certain benefits, have left a legacy of exploitation, racism and neglect. The Africans are not responsible for this residue.

"2. Global warming has probably played a significant role in increasing the current drought. Africans cannot be blamed for the greenhouse effect caused by the massive industrial and automotive pollution spewed out by the industrialized, wealthy West.

"3. Communism has virtually destroyed the economic achievements of Ethiopia and several other countries. Ordinary Africans could do nothing to prevent such oppression by misguided zealots; they should not be blamed.

"4. Across most of the continent people have had corrupt, dictatorial and exploitative leaders. Nkrumah in Ghana, Idi Amin in Uganda, and Mobuto in Zaire are key examples. Racist regimes in South Africa must be added to this list. Can the common folk be blamed?

"5. AIDS continues to spread in the continent. The most pessimistic gloomsters foresee an incredible depopulation in many regions. Here the masses must shoulder much responsibility. Sexual immorality involves individual decisions.

"6. Widespread corruption in bureaucracies, government, business and even education cripple society. The leaders and the people have jointly created this pathetic reality.

"7. Dozens of wars have killed many thousands, filled refugee camps, devastated economies, harmed the environment and produced massive starvation. Too often Western governments and corporations have poured in munitions and made matters worse. In earlier times the Kremlin and its satellites did likewise.

"The worsening African crisis will quickly become a crucial test for the West, especially for the Western part of the Christian church. Will relatively affluent Western churches model sacrificial generosity? Will Western churches work co-operatively with their African counterparts? Will missions and relief agencies adjust? Will Western Christians press for enlightened trade and aid policies?

"The stakes are high. Millions of lives are at issue. Fundamental humanitarianism and Christian credibility are also at issue."

Reflections on Rio

Catholic New Times *(June 21, 1992) devoted an editorial to the Earth Summit in Rio de Janeiro, under the title "Beyond the Blue Box." It pleads for an integration of environment and economy. We become "captives of the Blue Box mentality," satisfied with "minor acts of conservation." But the ecological crisis is structural:*

"While producing incredible wealth for the few, the capitalist spirit has reduced life to merchandisible objects, to commodities with price tags. The induplicable icon of God, the human person has become a "consumer" and nature something to be used for profit. Any economic system based on constant expansion and the creation of false needs damns the earth to degradation.

"Today, multinational corporations are talking 'green.' Environmentalism is fashionable. While there has been some genuine corporate response to global degradation, the free market system is not easily reformed. Capitalism has an infinite capacity to co-opt. Witness corporate sponsorships on Earth Day.

"Radical conversion is needed. Hierarchy and domination need to be challenged: domination of nature by humans, of the poor by the rich, of women by men. Common cause must be made with peace and justice advocates, feminists and all who see oppression whether by age, class, gender, race, as the key human project today. This will mean coming face to face with the inconsistencies of capitalism and its rapine instincts.

"Will these questions be raised in Rio? Only marginally. But this is not to despair. The Earth Summit coincides with Pentecost. The Upper Room itself lay on the margin of imperial power. Let there be no doubt the Holy Spirit, the Resister of all domination, is percolating quietly in Rio, once again ready to renew the face of the suffering earth."

Excuses

Canadian Lutherans, like many other groups, are familiar with the excuses people find in order to have a church-free Sunday. The phoniness of many of these excuses becomes clear from the following lines, found in the **Canadian Lutheran** *of May 1992 under the heading "Church attendance";*

"I'm giving up sports events! Football, baseball and basketball in particular. I've had it. I quit attending sports once and for all, and here are my 11 excuses:

- Every time I went, they asked for money.
- The people I sat next to didn't seem friendly.
- The seats were too hard and not comfortable at all.
- I went to many games but the coach never came to call on me.
- The referees made decisions that I couldn't agree with.
- The game went into overtime and I was late getting home.
- The band played numbers I'd never heard before and it wasn't my style of music.
- It seems the games are always scheduled when I want to do other things.
- I suspect that I was sitting next to some hyprocrites. They came to see their friends and they talked during the whole game.
- I was taken to too many games by my parents when I was growing up.
- I hate to wait in the traffic jam in the parking lot after the game."

Jacob Kuntz is a retired Christian Reformed pastor, now living in Brampton, Ont.

Summer Reading

Ignorance

Dirk Schouten

One night in November, my mother pauses from carrying the dishes into the kitchen, struggles with the thought for a moment, turns to my father and says, "Guess what I heard the other day at Ladies' Society. Case Timmermans died a few days ago. Case Timmermans. Wasn't that the man Ineke married?"

My father looks straight ahead, at neither of us, and frowns a bit. Then he nods his head, turns his attention to his dessert, and says nothing

But this sudden news and my father's reaction surprises me. My father emigrated from the Netherlands in 1946 and dated Ineke for eight years. Van Rooyen was her maiden name. Years ago, he would sit on the edge of my bed, attempting, I know now, to explain the nature of love and sex. He would start relaxed and confident, but when he saw me lying there, wide-eyed, mesmerized, he could never continue. So the shocking truth would turn to informal narratives about his own adventures as a young man. And all I ever got out of those father-son talks were general stories of a young man, a young woman named Ineke, and a situation which didn't work out.

Sometimes he told stories of the past, always in that same familiar tone of voice — steady, well-enunciated and embedded with a sly sort of pride. At least that's the way I took them, as if the histories of those mid-century Dutch immigrants were a collection of hallowed tales only to be told with respect and dignity.

We finish devotions and rise from the table. My father strolls towards the couch and his newspaper. I head upstairs for an old pair of jeans and a T-shirt. I am an only child. With my father's failing health, it is up to me to check the greenhouses each night after we eat. I'm not great mechanically, only good enough to notice the problems. If anything is irregular, my father fixes it. Still, like he says, I've got two eyes to see and two ears to hear. Six evenings a week, unless I'm gone, I check the houses. Regardless. The eleventh commandment.

Some friends say I should try something different. Working for my father, they say, is a hindrance. Some even call me lazy. We've been out of high school six years and two of my friends are greenhouse managers making twice the salary I do. Still, I'm content living at home. Room and board, plus a weekly paycheck that goes straight to the bank.

I change and walk downstairs. When I pass my father in the living room, he reminds me to check the lights in the last house where the poinsettias are growing. He is still standing, as if to show his authority in the matter, the paper still folded in his hands.

"Don't forget to lock the screen doors in the last house," he says.

"I won't," I say.

I watch him as he turns from me and sits down. He seems to age in the process. His eyes are still the same — blue and alert. He has always been short, but in sitting his body seems to fold together. His shoulders, chest and protruding midsection bunch together — an avalanche of flesh. Sitting down, his head dips in between his shoulders. He fits his reading glasses on, sighs deeply and pulls open the paper.

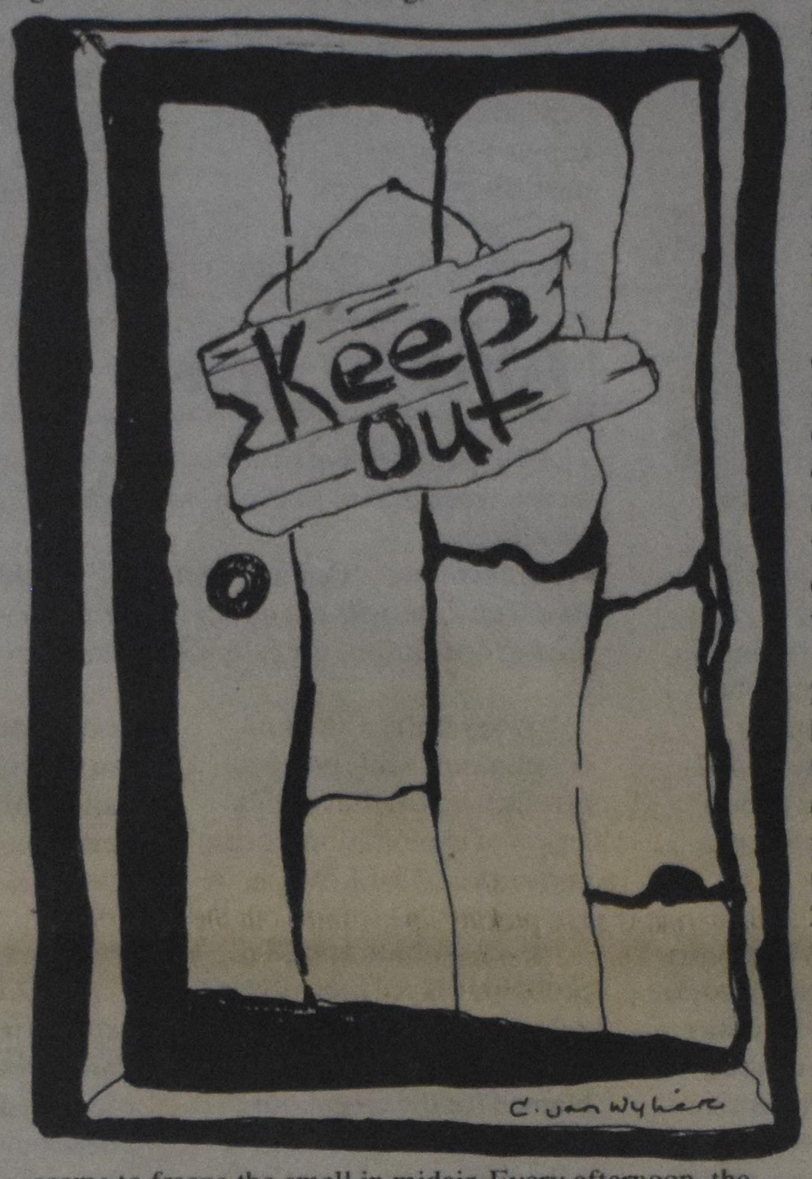
I put on my jacket and step outside. The temperature has dropped sharply and the sun is sinking. This is the time between day and night when everything takes on dull, gray tones — the cars in the parking lot, the grass and the trees. Above, dark clouds race as if headed towards a specific destiny.

Dad says that autumn has an authority to it. It closes the beaches, shortens the days and forces us inside to wait for winter. There was no Indian summer this year and the cold is what my mother calls *akelig* , a Dutch word for disturbing or uninviting. My father has also noticed the strong winds and cloudy days. Although he hasn't mentioned it yet, I know he worries about the boilers and the strength of the glass. The snow is coming.

I walk across the lawn towards the huge cement building we call the "barn." It is actually a huge, square concrete warehouse.

Facing the house is the entrance — two sliding glass doors. There's enough room for three transport trucks to park inside the square area. In the middle of one cement wall is the entrance to the cooler. During the day, if there are no trucks parked inside, the cut plants are wheeled into the loading area and sorted. After the sorting, the cooler's steel-belted door is opened and the flowers are wheeled in. Against the other wall, opposite the entrance, are two sliding doors which lead to a boiler room and my father's workshop, a small, filthy room I was never allowed to enter as a child, but did anyway. In the middle of the last wall is another sliding glass door that leads to the greenhouses.

I pick up three light bulbs in the supply room and study the computer reading in the main office. I check the temperature reading on a small monitor before entering the cooler. Inside, the smell of spider mums and long-stem chrysanthemums is almost overwhelming. Chrysanthemums sell well before wedding receptions and the like. They're cheap and easy to handle. But at Christmas, the public snubs them. While still in the ground their odour isn't strong, but in the cooler the cold



seems to freeze the smell in midair. Every afternoon, the workers read the list of orders that have to be ready for the next morning and cut the exact amount. Tonight, the orders are ready, rows of white pails with our business name written in black marker on the pails, 12 bunches of cut plants bundled together in each one. The floor has recently been hosed down. As I leave, I notice something odd. A clanging is coming from one of the fans — a piece of metal or perhaps a loose screw. I make a note of it.

I leave the cooler and lock the door. I walk across the cement floor, slide open the glass door, and walk into the greenhouses. The heat and humidity surround me. I start walking towards the last house, 300 feet away.

Ineke Van Rooyen. I've often wondered who Ineke Van Rooyen *was* , as if her existence now is somehow less relevant to what it was years ago. That she dated or spent a good deal of time with my father is all I know, but my imagination never stops here. I've done my share of dreaming who this character was, and how they were together.

Actually, it's my mother who keeps up her memory. Years ago Mom teased Dad occasionally about Ineke, especially when she got, well, friendly. Right in the living room. Dad resisted her, arms pushing her off with gentle force. He would keep his eyes on the newspaper and tell her, in Dutch, to lay off, but never without trying to hide a smile.

"Oh, what's the matter?" she would say, and the game continued. "Are you still thinking about Ineke?" a mischievous look on her face.

He always played along and, in Dutch, would say something like, "Who? Ineke? Oh, that fat thing?"

Fat was far from the truth. When I was a boy I spent rainy days inside with my Lego sets and stuffed animals. I'd check out Dad's encyclopedias and my favourite topics: the Canadian prime ministers, ancient Egyptian history and sharks. Once bored, I would walk over to an oak cabinet beside my father's chair and begin paging through photo albums. And Ineke, in the few pictures I saw of them together, was never fat. There were three pictures of them together and each one convinced me that at one time in his life my father was wild and eccentric. Together on a beach, my father broad and dark, Ineke hiding behind him, peeking around his back. There's one of them sitting on a rock at the edge of the Niagara River, the Falls a thousand yards behind them. And my favourite photo: Dad behind his '51 Chevy convertible, leaning against it, his hands on his hips and a cigarette in his mouth, grinning as if he had been caught with his pants down and felt no embarrassment. In the background is nothing but flat land, the photo's black and white doing an injustice to the landscape. Or was it really that way? Ineke is in the passenger seat, the wind playing with her hair. She waves as if they are moments away from the start of a fantastic journey.

Fantastic journey? Certainly not. Where would they have gone in that Canadian wilderness of the fifties? Knowing they were isolated always sparked questions in my mind. And knowing that they were recent immigrants made me wonder how close they became. When the King of France asked the explorer if the settlers would become irritated at each other for living so close, Champlain answered, "They have no choice but bond." I agree. Isolation must lead to congregation.

They had spent eight years of their lives together — off and on as my father put it — sure, but they still had spent them together. Eight years. I wonder about this decade of time, and the changes that were bound to occur during those years. Every day on his mind. Every day on hers. To me, just as interesting as wondering what happened in eight years is the fact that eight years did happen. And now with Case Timmermans' death, I wonder how far my father is removed from those years.

A string of lights hangs over every row in the last house. Poinsettias don't need extra light, but my father has his own superstitions. When we first grew the plant, their colour turned out weak. I blamed it on weak chemicals. My father blamed it on poor lighting. This year, a lot of our Christmas profit is riding on how well the poinsettias sell. We packed six houses with over 20,000 plants.

From the centre walk, I see that two light bulbs in the back are burned out. I pull the new bulbs from my pocket as I walk down the aisle.

Where did the two of them fall apart?

I stop at the nearest dead bulb.

What ever happened between Case and my father?

I lean over, reach forward, and grab the thick wire cable. I begin twisting off the old bulb.

How did it end?

I unscrew the old bulb, twisting gently, glass in my hand.

What was he thinking when he heard Case Timmermans had died?

I twist the bulb harder now, fed up because I've realized my own desire to know more about a time that my father never speaks about. Frustration sets in. I keep twisting and twisting until I hear only the electrical buzz of burning lights....

Summer. There has not been rain in weeks, and the dust pours out behind them in huge clouds. The Chevy convertible spins around a corner and rolls onto Victoria Road, a highway leading straight towards the lake. He holds his foot steady, feels the engine give in and drops the pedal to the floor. He's heard rumours of unfaithfulness and tonight he wants answers. Tonight, his car and cigarettes are his only friends. The Chevy climbs to 80 and the speed scares the young woman.

He slows down but they don't speak. Five minutes later, they approach the lake. He parks the car in a culvert on a dirt road, 100 yards from the lake. He shuts off the ignition, leans over the steering wheel and faces her. She avoids contact with his eyes, keeping her eyes fixed on the lake. He coughs, waits and sighs. A border he must cross — the complexity of beginning.

"I think there's something you have to tell me," he says, "so why don't you just do it?"

She remains facing away because she's crying.

"All right," he says, "you don't have to talk. But you have to answer a few questions."

She nods her head.

The whole past week there has been something stirring inside him like an unsettled liquid. He asks her about Timmermans and if the rumours are true and about their future. He waits. He knows that for a few moments he won't be able to speak.

Her answers do more than surprise him. They take that unsettled liquid and heat it until it boils over the edge, and begins to burn....

The socket connects with the silicon and a flash of light jars me. I walk down the row, replace the other light, and leave in a hurry....

Saturday morning, early, and my father and I are tying flower bundles in the far back of the greenhouses. The air is cool and uncomfortable to move in, the coldness sweeping past my face, more irritating than refreshing. Aware of each other's short tempers, we don't talk, only pull the stems, cut, tie and sleeve. But inevitably our increasing speed creates a certain, intangible camaraderie between us. Eventually we warm, loosen up and begin to talk. He tells me about Case Timmermans. Timmermans owned a huge retailing business north of Toronto, too far for us to do business with. My dad tells me Timmermans had had a reputation as a slick businessman, a real charmer — either you loved him or you hated him — and I form a picture of the man. Apparently, his sudden death has caused a stir in the market.

"Maybe Ineke will run the show from now on," I say, grinning.

"Oh, she could if she wanted to...maybe even better than Case could," he says, more to himself, it seems, than to me. Then he looks at his watch, pulls the left-over plastic sleeves from his waist and places them on the steel net in front of him. He folds his knife.

"You're leaving already?" I say, forcing a frown.

"*Ja*," he says, nodding his head. "Listen to me. You finish these pails and put them in the cooler. And after lunch, take Jerry with you."

"Where?"

"Henk's," he says, "He needs them by tonight."

"*Henk's?*"

"*Ja*. You know, from *Toronto*," he says, fidgeting with the knife, perhaps hoping his sarcasm will smother my questioning. "I have to...I'm busy this afternoon...otherwise I would go."

"Dad, it's Saturday," I say, but he ignores my protest. He turns and walks toward the centre walk at a speed which lets me know I had better not question him again.

Twelve hours later, Jerry and I are driving back after delivering the pails to Toronto. Snow has been falling steadily since the afternoon and the traffic has bundled close together and slowed considerably. The heater in the cab has broken down. A radio DJ says a bigger storm front is moving in from the northwest. Jerry groans.

"A pain in the ass. What a pain in the ass," he says from the passenger seat, watching the snow hit the windshield. "And you know what? Henk was a real idiot back there. I mean, while you're in the office signing the sheets, he's saying right in my face, 'What took you guys so long?' And he's asking all kinds of questions about your dad. You know? Like 'Where's Johan?' 'Where the hell is Johan?' 'I thought Johan was supposed to bring this order.' I bet Henk's half my size, and I'm standing there taking his crap. I felt like stuffing a pail down his throat.'

My father calls Jerry a friendly giant. Most of the time he's exactly that. At six-four, two-hundred plus pounds, with coke-bottle glasses and a scruffy beard, he simply looks too stupid to defend himself. If he's ever late with a delivery, no one backs down from telling him. He's probably been a scapegoat all of his life, and he knows it. After a while, his aches and pains become a bother. I try to ignore him and concentrate on the road and lights only a few feet in front of the truck. I can hardly see past the continual pounding of snow.

I'm confused. My father would have made the deliveries today. He's done business with Henk for years and always arranges his schedule so that he can deliver to his friend's. They came to Canada around the same time and there has always seemed to be something more than just dollars and cents to their relationship. It's an awareness of who they are, where they came from, and a respect for each other for making it against odds. And I think they share a common notion that they are two old Dutch Calvinists keeping themselves separate from a godless world. Once business is done, they talk about history, complain about Canadian beer and cut down American foreign policy. My father delivers to Henk's. That is the law. His asking me to go is too abrupt an exception to this rule, this ordinance.

The traffic slows to a crawl. The snow is coming down a bit harder. I think about the morning, tying with him in the cold, what he told me about Timmermans, and his quick departure. But what could have made him so uneasy, so unusually awkward in the greenhouses, in his own kingdom? There's nothing to do but wonder as the traffic stops completely....

He's about to slam the car door shut, but remembers that he wants to appear controlled. The sun has been merciless the last few days and the back of his Sunday shirt is soaked with sweat. Stay calm, he tells himself and walks along the side of the house, his hands in his pockets.

Turning the corner, he walks into the backyard and sees Timmermans sitting on a wooden chair under a cherry tree, a glass in one hand, a book in the other. For a moment, he scolds himself — without a shirt, Timmermans is nothing to fear. What would be so attractive about him? His whole torso is white, and his chest is flat. His shoulder bones stick out. His hair is a mess, thin and black.

He reminds himself that he is four years older than Timmermans, and not to act this way. If a battle is in the making, he'll do his best not to lose control. He walks onto the grass, strolls towards Timmermans and coughs lightly.

Timmermans looks up and stares for a few moments. He lays the book on the grass, and stands.

"It's too hot out today ... if you're going to ask me why I wasn't in church this morning."

"I'm not the preacher," he says.

"Well, for my sake, I'm glad you're not," Timmermans says, and forces a smile. "So how was it, Johan — how was church? I can see that you went."

"The same as usual," he says, and the sound of his voice gives him confidence.

"Well, that's the way it goes for us poor people, Johan," Timmermans says, grinning. "Not much changes."

Johan doesn't answer immediately.

"Not much changes? I don't think I agree, Case. And I think you know that I don't agree. Right?" He realizes what he's said and he's impressed with the words he's chosen. "I think plenty has changed lately. Don't you?"

Right that moment, they hear a noise at the screen door. They both look over. Ineke is struggling with a tray full of fruit, crackers and sandwiches, and dishes. She looks up and sees Johan. The strength leaves her arms. She drops the tray. The sound of shattered glass hangs in the air.

"I really think you should leave, Johan," Timmermans says, picking up his shirt and the book off the grass. For the first time since his arrival, he sees Timmermans is scared. He watches how Timmermans doesn't dare take his eyes off him while she slips his arms into the holes of his shirt. His hands turn into fists. he turns and walks towards the front.

"Johan, Johan. Listen to me. I know you don't like this, I know you don't like this at all."

He doesn't listen. He storms towards the front of the house. He sees Ineke at the screen door, terrified, but for one last time he regards her. He'll see her again and again, but there's a difference between seeing and regarding. And what he sees in her is something between deception and a lie. And he decides never to regard her again....

A half hour later, we hit the off-ramp and drive up the service road. The surrounding fields are caked with snow, and the snow is still falling hard. We missed the brunt of the storm when we came around the corner of Lake Ontario in Hamilton and began heading east. Now, only a few miles from home, Jerry eases up a bit. He turns and faces me.

"You know, you're lucky. Your dad still pays you by the hour. When we get home, you get to quit."

I look over at him with caution. I don't understand what he means by *still pays you by the hour* , but I don't like the insinuation.

"What are you trying to say, Jer?"

"Well, shit. After I drop you off, I gotta deliver 50 boxes to Lakeside."

"You're going to Lakeside?"

"Yeah."

"Which plant — Niagara or St. Catharines?"

"Both," he explodes, "I'll be a grandpa by the time I get done. Shit, you'll be asleep by the time I get back."

"Hey, screw you, Jer," I say. "You know after you leave, I still got stuff to do in the greenhouse."

"Like what?"

"Check the houses. Turn off the lights. Lock up."

"Sounds pretty tough," he mutters, "You know, if I were you, I'd be right up there with your dad. I'd invest in the business. Crap, I wouldn't let my dad handle everything at 65."

"Drop it," I say, and then I turn to him. "How can you say all that? You don't do anything but drive a truck."

"And what do you do, huh? When your dad was your age he already had his own greenhouses."

I turn away from him, and, out of anger, press the gas pedal down.

Jerry realizes what he's started and pulls back. "I'm just saying, you can't sit around and plant cuttings all day waiting till your dad hands everything over to you... right?"

We drive for a minute without speaking. Then I turn and look at him. "And that's what I ain't doing, is that it? I'm not pulling my weight? I'm just wasting time? You think...."

"Hey, man," he cuts in, pointing towards the windshield.

"Hey, what?" I answer, upset at the way he's been acting.

"Hey! Hey! Watch the road!" he yells, leaning far back in his seat. Just as I think he's simply trying to annoy me, I hear the sound of gravel underneath the van and I feel the van begin to shake. I look back just in time to see the front end dropping over the ditch.

Neither one of us is hurt and within a few minutes a farmer comes by and pulls us out. The front bumper is a bit dented, but we leave the issue.

We get home around 6:30 and I help Jerry load the other van. Jerry slams the door and mumbles something as he heads for the driver's side. I walk towards the house.

I take to heart what Jerry said. That my friends bug me is one thing, but to have Jerry Bowden telling me to grow up is another.

I start doing more for the business and my father notices. After Christmas, he puts me in charge of all the geranium shipping and, although my mother disapproves, starts talking business at the supper table.

Things don't change overnight. My progress in the business is slow. There is so much to learn. The more I learn, the more I realize I don't know. Along with my own set of keys, my father decides to give me my own office.

"How are you gonna do that — build another office?" I ask him.

"No. We don't have any room," he says. "But this summer you can have my old woodshop. You'll have to clean that mess out yourself if you really want it. And once you're done cleaning it out, we'll put in a carpet, a desk and a monitor."

I buy a John Deere tractor without him knowing, and he isn't a bit upset when he finds out. Toward the end of January, he tells me that the doctor insists he only work half days. He says grinning that pretty soon he'll be the one checking the greenhouses after supper. I can't exactly explain it, but there is still a tension between Jerry and me. He's aware of his role in the change in my behaviour. He knows this is still a secret — what he said to me in the van. But I think the root of the problem is quite simple — he never got the opportunities I did.

In January, my dad and I attend three conferences held by the greenhouse operators association we're part of. When we drive home, his mind full of familiar faces and names, even from years back, he smiles and talks about the way it was back then, when all of the immigrants were starting businesses with next to nothing. At one of these flowers shows, where the big companies rent stands to promote their cause, I see the big TF sign for *Timmermans Flowers* and a middle-aged woman with blond hair drinking coffee and chatting with customers. I don't mention it to my dad, though.

Then one weekend in late February, it happens. A quiet lesson. I'm gone for one weekend and my father checks the greenhouses at night. There is no one working late and the storage area is quiet. All the orders are ready for the following morning. Inside the cooler, he notices that the same fan with the loose screw from last November is loose again. But doctor's orders. He makes a note of it, and tells me about it the following afternoon.

"We don't have a 5/8 screwdriver," I tell him. He says there should be one in his woodshop.

That evening I walk into his woodshop for the first time in years. The wooden door cracks open. I look in and feel threatened. With the bench against one wall, there is hardly any room to walk. The floor is covered with coiled hoses, cement blocks, old ice skates, rat traps and broken tools. Cobwebs hang in all corners.

Like usual, the bench is a mess, covered with nails, hand tools, screws, rags filled with grease and oil, paint brushes and receipts. All I need is a 5/8 screwdriver. I walk over and stand by the centre of the bench. I lift an old sweater from the pile. I pull the trash basket next to me and begin throwing away everything I won't need: old magazines, receipts, filthy rags, empty quarts of oil, rusty nails, even a hand saw orange with rust. Anything just to clear the area. I'll find it through elimination.

The King's College starts renovation of former hotel

Photo: courtesy The King's College

Durk de Jong (board of governors) and Student Life Director Ronda Bosch turn sod at ground-breaking.

Bert Witvoet

EDMONTON — After four years of planning a new academic facility, The King's College has begun renovating and adding to a former hotel instead. Over 300 people turned out on Saturday, June 20, for a groundbreaking ceremony under a brilliant Alberta sky.

One year ago, The King's took a giant step when it abandoned plans to build a completely new facility on property it had bought earlier. Instead, it purchased Capilano Inn on 50th Street. The hotel comes with 20 acres of land, 10 of which are on an adjacent parcel. Estimates for a completely new building had ranged between $15 to $20 million. Estimates for the hotel and land purchase, renovation and additional construction come to $13 million.

Space new and old

The renovations include turning hotel rooms into student dormitories and office space. Convention facilities will be converted into space for a library, chapel, classroom, cafeteria, bookstore and student life needs. New construction will provide an additional 35,000 square feet of classroom space for drama and music, science labs and a gymnasium.

According to a college newsletter, the Capilano site provides convenient access to shopping, inexpensive off-campus student housing, downtown area and the University of Alberta (about 5 miles away) via public transportation.

The King's hopes to have the project completed by the summer of 1993 in time for the new academic year and just as the lease to their present facility runs out.

The new campus will initially accommodate up to 700 students. Enrolment for 1992-93 stands at 410.

Many twists and turns

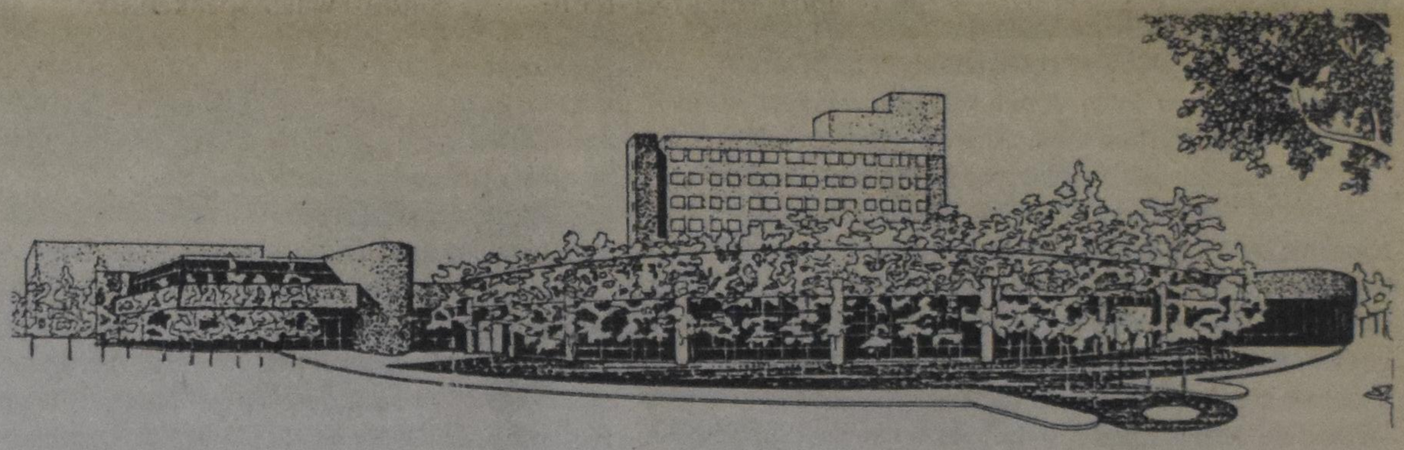
Ten representatives of all sectors of the college and its supporting community participated in the sod-turning. All levels of government were represented as well.

Rev. Nick Knoppers, chairperson of the Campus Capital Campaign, spoke on behalf of The King's College Foundations in Canada and the U.S. and announced that more than $4 million in gifts and pledges had been raised.

John Rhebergen, vice-president of administration, presented an account of the campus' project history, relating how the College had been led down "a wonderful road with many twists and turns."

President Henk Van Andel thanked the many volunteers and called on those present to stand by the college in the coming year.

In an interview with *Calvinist Contact* last year, Van Andel indicated that he was "very excited" with the whole idea of buying and reconstructing the Capilano Inn. He saw it as the leading of the Lord. "We had not foreseen and almost discounted the possibility of buying a hotel," he said.



Sketch: courtesy The King's College

Architect's sketch of the new and renewed facility on 50th Street.

Photo: courtesy The King's College

Members of the college community turning sod, from l. to r.: Emily Knoop (alumna), Steve Wildeboer (student), Dr. Kobie Kloppers (faculty), Irene Vanderkloet (staff), Durk de Jong (board of governors), Ronda Bosch (senate), Rev. Nick Knoppers (campaign chair), Rick Struik (campus development) and future TKC students Emma Newman and Adrian Benoit.

Ignorance

...continued from p. 11

After a few minutes, I pick up an old telephone directory. Under it lies a standard screwdriver. In relief I let out a yelp and throw the directory out of my hands. It rises in the air, peaks and tips. Then spreading open, a page falls out, obviously not a directory page. It is smaller and folded in the middle. A liturgy of some sort. Its corners are folded over like dog ears and, even though it's layered with a thin film of dirt, I notice a fine texture. It lands on the bench and from the words and flowers I see on its cover, I am suddenly filled with a vision of figures dressed in black, my father included, a stiff coffin, snow falling on the tops of grey tombstones and words being spoken for both the living and the dead.

I pick up the liturgy, quite certain of where my father had gone that Saturday morning. And there are no more questions, only general answers. I realize that there are mysteries, like forests, that I cannot enter or be a part of, no matter how much blood ties me to them. Unless he shares them with me, what is my father's should stay my father's — whether it be his woodshop, his joys and sorrows or his very past. They are his and not mine. Maybe later I can hear the whole story, but for now I'm content with this secret of mine.

Dirk Schouten graduated from Dordt College, Sioux Center, Iowa this year with a B.A. in English. His story won a first prize in Dordt's annual Martin Seven Writing Contest. Schouten lives in Grimsby, Ont.

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ICS anniversary conference deals with sensitive issues

C.C. staff (with ICS news release)

TORONTO — The Institute for Christian Studies (ICS) was the scene here of a pivotal academic conference sponsored by the Institute, Calvin College in Grand Rapids, Mich., and the Free University of Amsterdam. The theme of the June 3-6 conference was "An Ethos of Compassion and the Integrity of Creation."

Attended by close to 200 participants, the conference dealt with issues arising out of our post-modern culture's questioning of traditional certainties. There were presentations on cultural developments as diverse as the emergence of new medical technologies, shifts in patterns of sexual relations, the rise of feminism, the question of a new world order and our response to the environmental crisis.

Conferees were challenged to reconsider the strengths and weaknesses of the Reformed notion of an abiding "creation order." When confronted with environmental disorders, homosexuality, new medical technologies and so on, how does such a perspective respond? How does an emphasis on normative "order" for creation provide us with a healing orientation in very disorienting times? What are the limits of such a perspective? And how does such a perspective respect the integrity of creation and also evoke an ethos of compassion? Those were some of the questions considered.

Different reasons

The conferees were asked to consider whether excessive appeal to "creation order" results in a joyless sense of duty and a deadening sense of guilt. Langdon Gilkey, professor emeritus at the University of Chicago Divinity School, delivered the keynote address. He forcefully reminded the conference that appeals to creation order have often been utilized to legitimate oppressive hierarchical structures, whether in family, church or state.

To focus excessively on the creation order may prevent Christians from understanding human suffering. Conceiving of creation primarily in terms of an order of law, and of God primarily in terms of a law-giver, tends to lead us to explain the brokenness of creation in terms of human rebellion against that order, conference leaders asserted.

Presentations at the conference suggested that Reformed Christians may have simply been paying lip-service to the well-known trilogy of biblical motifs — creation, fall and redemption — proclaiming the connections of these three, but in practice letting creation set the dominant tone.

Our amazement at the splendour of God shown in his created works has often tended to squeeze out a full confrontation with the destructive power of sin and to muffle the radicality and transforming power of Jesus Christ, said conference speakers.

They urged conferees to practise or recapture the full integrity of the biblical narrative of creation, fall and redemption.

One ethos, two ethos ...

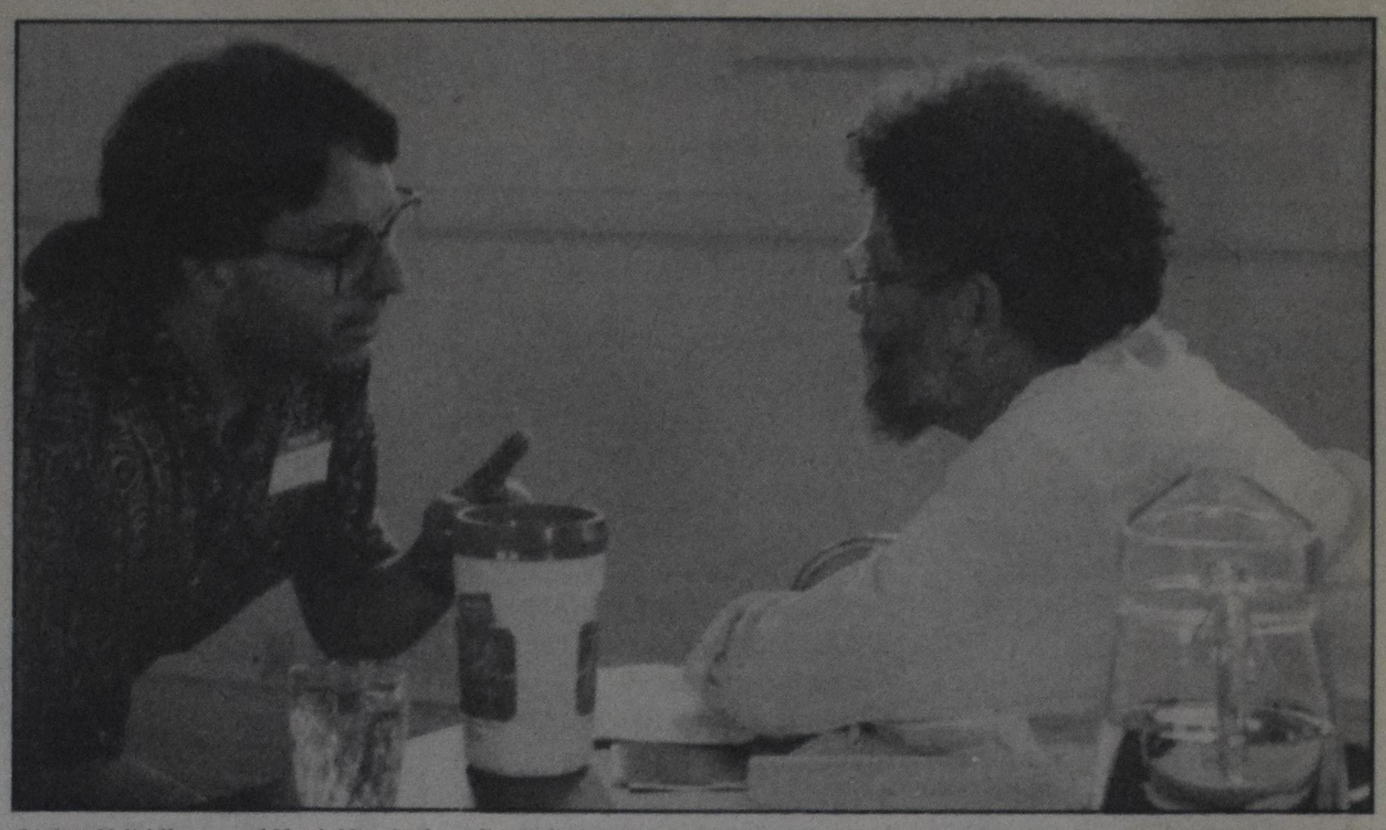
ICS senior member Hendrik Hart proposed to replace an "ethos of order" with an "ethos of compassion" as the Bible's central metaphor. Because we need a spiritual centre and a focus for our communal practices, Hart felt that compassion is the ethos needed today in a groaning creation. If we are persuaded of the fundamental unity of Scripture we should be able to convey the whole truth of the Gospel through any one of its parts; and we may feel free to do so as long as we remember that no one choice is permanent or unalterable.

Scope of human response

Various conference presentations dealt with the question of the specifics of God's order. How much detail is there in the normative design of creation? And how wide is the scope of free human response to that order? How much of that order are we required to construct ourselves? The conference revealed considerable disagreement on these questions.

While both sides in this debate affirmed both a given order and subjective human response, there remained deep disagreement over where the boundaries are to be located. This disagreement clearly emerged with regard to the issue of homosexuality. James Olthuis' suggestion that since the norm for intimate relationships is troth, homosexual bonds may be permissible, drew strong critical responses.

Conferees were told that traditional interpretations of where the boundary between divinely given order and free human response lies can lead to conservatism and legalism, while an emphasis on free human response often has the earmarks of relativism. It was agreed that this crucial issue warrants much further discussion.



Richard Middleton and Henk Hart in deep discussion. Photo: courtesy ICS

Most conference participants accepted that we can only interpret creation in the light of Scripture. But many also argued that we cannot interpret Scripture apart from our creaturely experience. The traditional position has been that Scripture must control our interpretation of experience in a way that experience must not control Scripture.

But some speakers were uneasy with this way of stating the issue.

Conferee Andrew Kuyvenhoven, although quite appreciative of the conference as a whole, was disturbed by the contrast which speakers like Hart and Olthuis placed between law and grace. He found the reference to an ethos of compassion "an empty phrase."

A single metaphor?

In summarizing the conference, Jonathan and Adrienne Chaplin from Oxford, England, stated that the doubt and discomfort felt by many in the Reformed tradition regarding an ethos of creation order is not primarily that it is intellectually unsatisfying, nor that it is biblically unwarranted, but that it is inattentive to the cries of suffering rising up within and outside of our communities.

But, they added, "Why must we choose a single biblical metaphor [the metaphor of compassion] as a way of capturing the ethos we seek? Henk Hart claimed that we must .... Why not simply try to hold all biblical metaphors together simultaneously...? Certainly compassion must transcend fallen human order. But in doing so it must itself be guided by God's order, otherwise it could, at best, fail correctly to identify the needs of the sufferer; or, at worst, turn into [a] murderous compassion...."

Board concerned

Because of strong expressions of criticism from some conferees, the board of the ICS at its semi-annual meeting discussed the impact of the conference. The board concluded that the conference had addressed "many important and challenging issues in a constructive spirit."

However, the board showed concern over Olthuis' presentation which "appears to question traditionally accepted understandings of creation order and directly reflects on the Institute's mission to present scripturally directed learning."

The board committed itself to "a constructive review and assessment of these issues with all components of the ICS community, to affirm a unified sense of direction for ICS." The review is to be completed in one year.

Remarkable conference

The conference had its own ethos. While some were hurt by things said, and others were disappointed about one or other feature of the gathering, the overall spirit was one of excitement and challenge. The conference schedule was so packed that many issues were raised without a way of expressing and dealing communally with their implications. Such is the nature of an intense three-day event.

Immersed in the tradition and its limits many were able to discern how remarkable these few days in June were. Dr. Wolterstorff remarked that none of his colleagues at Yale Divinity School would ever have the experience of a believing community wrestling together around Scripture, experiencing deep divisions, and yet staying together.

Said Wolterstorff, "The conference was remarkable for the way in which the Reformed tradition confronted the problems that face it and our society today with faith, intelligence and passion. No other faith community today is able to face major issues such as the environment, medical ethics, gender issues, and homosexuality in such a comprehensive and faith-driven way."

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Your co-operation is appreciated. We wish you all a relaxing holiday.

Stan de Jong
Manager

Opinion/Finance

Triple-E senate is an opportunity for justice

Nick Loenen

The current constitutional debate represents an opportunity to ensure that the interests of all Canadians are fairly represented in our national governing institutions. For 125 years Ontario and Quebec have dominated the House of Commons, the Senate, and the Supreme Court. As a result, Atlantic and Western Canada have many grievances.

But in addition to addressing regional grievances the debate presents an opportunity to ensure that the people's forum — the House of Commons and the Senate — is once again organized to permit genuine debate and resolution of public policy issues. Currently the Senate provides no useful function and the House of Commons is completely by-passed. All decisions of importance are made by the political operatives in the Prime Minister's office. Such concentration of power might be beneficial to the party in power, but hardly serves the interests of Canadians at large.

It is my belief that both these opportunities can be realized by implementing a "Triple-E" Senate.

Few would argue against an *elected* Senate. Senate elections should coincide with provincial elections, otherwise federal political parties would dominate the political process in both houses resulting in party alliances between the houses, diminishing the interests of the provinces. Remember, the Senate's primary function is to represent provincial interests.

Effective in representing provinces

Secondly, the Senate must be *effective*, but effective in terms of its purpose. Hence, it is not designed to frustrate national policies, but to allow provincial interests to be aired. In areas of jurisdiction where there is a substantial provincial interest the Senate would have veto power. It would not initiate legislation but stop bad legislation.

In remaining areas of jurisdiction the Senate would have a suspending veto. In addition, the Senate would fill appointments to the courts, commissions and boards. It would not block supply (the budget), bring down the government or block constitutional amendments.

Opponents of such reforms fear an effective Senate might frustrate the House of Commons, i.e. the will of the majority. Our present system has produced governments that consistently mismanage the people's business. A mechanism must be found to make governments more accountable. That would be a gain, not a loss. To avoid a stalemate between the Commons and Senate we need only look to Australia and Germany. They have devised an effective resolution process.

An effective Senate would mean ministers must justify their initiatives before a Senate committee. Debate in both houses would improve immeasurably. A member's opinion would actually count. Instead of being trained seals, members would need to defend their positions. The power of political parties and that of the Prime Minister would weaken, but the power of the people's representatives would increase — exactly what is needed.

Provinces to be equal partners

Thirdly, the Senate must have *equal* representation from each province. Many have scorned the suggestion that P.E.I., with a population of 130,000, should have the same number of Senate seats as Ontario with a population of 9.8 million. It is said to be unfair and undemocratic.

Currently, the House of Commons is almost based on representation by population. As a result the City of Toronto alone has more seats in the Commons than the province of British Columbia. If Canada were a single, unified, homogeneous nation, small in geography, this might be acceptable. We are none of those things. Canada is a confederation of provinces. B.C. was a full colony when it joined in 1871 — an equal joining equals.

Montana has a population like Saskatoon; California like all of Canada; yet each has the same number of senators. Either the provinces are equal partners of they are not. If P.E.I. is an accident of history, then let us learn to live with it. The voices that raise this objection come primarily from Quebec and Ontario. I truly question their motives; clearly the present inequities do not bother them.

There will be no lasting constitutional peace, and Canadians will not trust their politicians or their government until central Canada makes room for the regions at the centre of power. "The Triple-E Senate will make such participation at the centre possible. But in addition, it will also make the House of Commons relevant and accountable.

Joe Clark has said about the Triple-E concept, "There is about as much chance of that happening as there is of a second virgin birth." That position is not born out of principle but of pragmatic politics. To win the next election the Conservatives cannot afford to offend Ontario and Quebec. Since the politicians will not do what is right, ordinary Canadians should speak out. Now is the opportunity. We should rise to the challenge.

Nick Loenen is a former MLA for Richmond, B.C. He has recently declared himself as a candidate for the Reform Party.

Conventional wisdom?

This is a story about two neighbours. Bill Jung is 35 years old and has just started a new job. Gerry A. Trik is 60 years old and is about to retire. They are talking over the back fence one day and their conversation goes like this ....

"I just started my new job today," says Bill Jung. "I work in the accounts receivable office of a growing company. The job offers a great deal of security. In fact, I am guaranteed employment for 25 years until my 50th birthday. Not only that, but my salary is guaranteed at $25,000 a year. All I had to do was legally promise to remain for 25 years."

"That sounds great," says Gerry. "What kind of cost of living allowance do you have?"

Bill looks surprised. "I don't have one. I was focusing on guaranteed income and job security."

Gerry looks aghast. "Bill, don't you know that everyone gets increases to keep up with inflation? I was just reading some statistics. Even though today's inflation rate is under two per cent the average rate of inflation over the past 12 years is six per cent. At that rate prices would double in 12 years. Your $25,000 salary in 12 years will have the same buying power that $12,500 has today; 25 years from now the buying power will be equivalent to $6,000 today."

Reconsider

Bill answers, "Gerry, this is very disturbing. I have to go in to sign the final papers tomorrow. I am going to have to change that agreement. What kind of guarantee is it if my $25,000 salary can't buy very much 15 or 25 years from now? Thanks for setting me straight. By the way, how is your retirement planning coming along?"

"Just great," beams Gerry. "My company pension will give me an income of $15,000 per year. The life annuity that I am purchasing with my RRSP will give me another $5,000 per year. My Canada Savings Bonds and Guaranteed Investment Certificates will provide me with about $5,000 annually as well. In five years I will be eligible for partial Canada Pension Plan and Old Age Security."

Bill Jung smiles. "Well, it looks like you're all set, Gerry. What kind of cost of living allowance do you have?"

Gerry looks puzzled. "I don't have any. My company pension and my annuity will provide guaranteed fixed income and my bonds and certificates are guaranteed as well. Wait a minute, my government pensions will give me a little indexed income."

Bill now has a confused look on his face. "Gerry, how long do you expect to live? Twenty-five more years? So, if what you told me earlier is true, your pension, annuity and savings will give you the equivalent of $12,500 in 12 years and $6,000 in 25 years; and I wouldn't want to count a whole lot on the Canada Pension Plan or Old Age Security 15 or 20 years from now."

Another choice

Gerry is silent for a minute. "What choice do I have? Most of the people that I talk to say that at retirement your investments should be guaranteed. But when you consider it, a guaranteed investment is not as safe as it would seem. In fact considering inflation and taxes, that type of investment is particularly vulnerable."

Bill stands deep in thought. "You know, Gerry, if you think about it, the only reason that my company will be able to continue to increase my salary over the next 25 years is because it will be making profits. The company's earnings will at least keep up with or probably increase faster than the rate of inflation. During your working life, this fundamental economic fact has protected you against the rising cost of living. It doesn't make a whole lot of sense to set yourself up for declining income for the last third of your life."

Gerry nods in agreement. "You are right, Bill. But how would you solve my dilemma?

Bill Jung thinks about if for a few minutes and then his eyes light up. "Why don't you use some of your savings and Canada Savings Bonds and invest them? Why not participate in the growth and profits of businesses? This will give you the same protection against inflation that employment gave you. A convenient way to invest in business is by buying common stock. Since you don't have the expertise or the desire to spend every day doing research and you do not want the risk of a single stock, you should probably look into using a well-managed mutual fund that invests in common stocks. Some mutual funds can be set up to provide essentially tax-free monthly income. And what about the Registered Retirement Income Fund (RRIF) option for your RRSP? If I were in your shoes, I would investigate these important decisions somewhat further.

"I am glad we had this talk, Bill," says Gerry A. Trik. "I think we both have some important changes to make."

Leonard Bick is a financial planner who lives and works in Ancaster, Ont.

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Books

Robert VanderVennen, page editor

To heal the spiritual damage of sexual abuse

We Weep For Ourselves and our Children: A Christian Guide for Survivors of Childhood Sexual Abuse, by Joanne Ross-Feldmeth and Midge Wallace-Findley. San Francisco: Harper, 1990. ISBN 0-06-062348-9. Softcover, 193 pages, $11.95 U.S. Reviewed by Debbie Davis, social worker in Hamilton, Ont.

This book's emphasis is on integration of emotional and spiritual healing of the adult survivor of childhood sexual assault. The authors say that their book is a response to the frustration that they as therapists hear from Christian survivors. Typical expressions include the following: "I can't pray"; I was told to forgive and forget, but I can't"; or "People at my church refuse to listen to my anger or my pain."

Through the completion of this work the authors learned that survivors of childhood sexual assault sustain spiritual as well as emotional damage. These women indicate that they want support in seeking a recovery that does not close off either their emotional or spiritual growth.

Ross-Feldmeth is the author of several books and of numerous articles on recovery issues. Her quest to integrate the emotional and spiritual issues in sexual abuse began with a 1984 magazine assignment to write an article on incest in Christian homes. The book's emphasis on the healing powers of communication is an obvious reflection of Wallace-Findley's effectiveness in her clinical work with survivors.

The author's methodology includes some primary research in which a survey was sent out to several hundred women who had attended support groups. Experts in various aspects of child abuse were also interviewed. Finally, 12 survivors were selected with whom interviews were conducted over a period of three years. The stories of these women are the basis of the seven characters of the book. Each represents a multi-level grieving process that is complex and compelling.

This work addresses the ways in which sexual abuse traumatizes the victim on both an emotional and spiritual level in four different ways.

First, the victim is stigmatized. When a child is abused, she experiences disrespect, which then alters her sense of inner worthiness. The child assumes that God does not love and respect her. The victim also finds it difficult to pray when she feels isolated and shamed.

Second, a victim feels a deep sense of betrayal because pain is associated with her most intimate connections. She is unable to equate God with goodness when she has been unfairly victimized by evil.

Third, incest survivors sustain traumatic sexualization as a direct result of the abuse. Children are not ready emotionally or physically for sexual relations. The victim cannot feel cherished by parent-God when she was molested, especially if the perpetrator was a parent.

Fourth, the typical victim experiences a profound sense of powerlessness. The abusive relationship is based on the adult's needs, not the child's. Consequently, this alters the child's view of her own ability to control circumstances and her own body. The survivor often feels very alienated from God because an all-powerful God has failed to rescue her.

Ross-Feldmeth and Wallace-Findley provide the reader with concrete ways of helping the survivor overcome the various levels of damage sustained. *We Weep For Ourselves And Our Children* is written in a fresh, insightful manner. Yet this book contains a couple of minor flaws. The resources referred to are mostly pertinent to the United States. Furthermore, even though the authors provide an initial analysis about ritual abuse and Satanism, they fail to address some of the specific needs of this group of survivors. For example, ex-cult victims and sometimes even their therapists put their lives at risk throughout the client's healing process. This group of survivors appears to have a great need to address safety issues over a prolonged period of time.

We Weep For Ourselves And Our Children has considerable value for anyone concerned with victims of sexual abuse. One of the highlights of this work comes when the authors astutely compare survivors to women skilled in mourning whom the prophet Jeremiah asked to weep for Israel's broken dreams. At odds with a North American church that often sees faith as a security to ward off suffering, the reader must come to terms with the fact that survivors use honest grief as a spiritual tool to face the very real injustices of life.

Friends of God

Wayne Brouwer

Homebuilding

"Unless the Lord build the house..." (Psalm 127: 1).

Houses come in all shapes and sizes. There's a house in Asheville, North Carolina, that boasts 250 rooms and lays claim to being the largest private home in the world. Or, if you live on the 110th story of the Sears Tower in Chicago, you can truly boast about living in the clouds.

Strange

Of course, if you're into the wierd and wacky there's the home of Mrs. Winchester in southern California. After her husband and her only child died early this century, Mrs. Winchester believed spirits were telling her that she should buy a particular 17-room house, then under construction, and that she would continue to live so long as she kept building it. She did manage to survive another 38 years, dwelling in solitude as the construction continued around her. But even the builders couldn't keep death from visiting her one night. Her house is now one of the strangest in the world.

Strong

But perhaps the most unusual story of house-building happened in Detroit. Henry Ford erected a marvelous home on the upper slopes of the River Rouge. It's a masterpiece of craftsmanship and artistic design. Ford had learned early in life that he could never really count on anyone else, so even at "Fairlane," he spent an extra $200,000 (this was in 1917), to put in his own electric power plant for the whole estate.

In all his years at Fairlane, his power plant served faithfully, lighting and heating his impressive home. Except for one time: in early April of 1947 torrential rains lashed the Detroit area. The River Rouge rose from its banks.. And on the night of April 7 the floods entered the Fairlane boiler room, smothering the fires and causing the steam pressure to drop. That night the lights went out at Fairlane. And that's the night that Henry Ford died in his bed at the age of 87.

Striking

There's something parable-like in that story. Here was a man who put North America on wheels, who invented one gadget after another to make life less tedious and more enjoyable, who helped to usher in our modern technological society. Here was a staunchly independent man, who took care of himself and didn't owe anybody anything. Here was a man who even managed to separate his wiring grid from that of the public utilities. And the very night he dies forces beyond his control snatch away his source of power!

It reminds me of Jesus' little parable about the rich man who built bigger barns. Wealth, said Jesus, was not the issue. Self-sufficiency was. Maybe we can each build our own houses, rich or poor, luxurious or humble, extravagant or miserly; but only love can turn a house into a home.

And love is the business of the greatest Builder of all time.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Because of temporary drought in the flow of letters Peter and Marja do not appear in this issue.

GUELPH/CAMBRIDGE/KITCHENER

If you are considering a move to the Guelph, Cambridge or Kitchener area, give us a call. We have 66' - 0 lots in a conservation subdivision where we can custom build your home.

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If you plan to purchase a home and need renovations or an addition, we can help you from the design stage to completion. For more information call:

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home (519) 824-0848

George Elgersma: off. (519) 824-6185
home (519) 787-0758

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67 Watson Road South, Unit #7
R.R. #2, Guelph, ON N1H 6H8

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Classifieds

Classified rates

GST Inclusive

Births	$35.00
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Obituaries	$45.00
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Note: All rates shown above are GST inclusive.

ATTENTION!

a) *Calvinist Contact* reserves the right to print classifieds using our usual format, *unless you instruct us otherwise.*

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax are *not* acceptable. If you wish a photo included, send us the original.

d) *Calvinist Contact* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Calvinist Contact* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST inclusive).

NEWLYWEDS

Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $20.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Births

DRENTH (GRIFFIOEN):
"The Lord is faithful to all his promises and loving toward all he has made" (Ps. 145: 13b).
We, Marty and Margaret, give praise to the Lord for entrusting to our care a son,

DEREK JOHN

on May 28, 1992.
Derek is loved and welcomed by grandparents John and Pauline Drenth of St. Catharines, Ont., Jake and Audrey Griffioen of Cannington, Ont., great-grandparents Mrs. Evelyn Drenth of Grimsby, Ont., Mr. and Mrs. Henry and Corrie Diemer of St. Catharines, Ont., and Mrs. A. Griffioen of Hilversum, the Neth.

KAMPHUIS (VAN NOORD):
With thanks to God and joy in our hearts, Tony and Ruth Ann announce the arrival of their first child,

CALVIN ANTHONY

born May 31, 1992.
Calvin is the first grandchild for Case and Pauline Van Noord, Ingersoll, Ont., and the 18th grandchild for John and Willemina Kamphuis, Grimsby, Ont.
Home address: 108 Edward Court Smithville, ON L0R 2A0
Hallelujah! Praise his name!

DEKKEMA-ENGELSMAN:
With thanks to God, Larry and Rosemary announce the birth of a beautiful son

AUSTIN LEENDERT

born June 18, 1992.
A brother for Colin, Marisca, and Aislin.
Loved and welcomed by grandparents Klaas and Engeline Dekkema and Grace Engelsman.

PRONK:
Marte and Joanne give praise and thanks to God for the birth of their first son,

ANDREW MARTEN

born June 4, 1992, weighing 9 lbs., 14 oz.

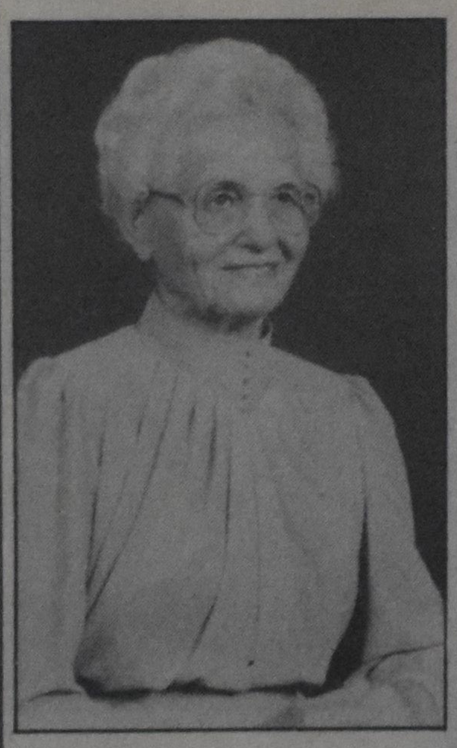
Proud grandparents are Henk and Roelie Katerberg of Moorefield, Ont., and Martin and Corrie Pronk of Harriston, Ont.
Another great-grandchild for Mrs. Jacoba Katerberg of Drayton, Ont., and Mrs. Femmie Martens of Brampton, Ont., and Mrs. Gys-Bertha Pronk of the Netherlands.
Home address: R.R. #3, Palmerston, ON N0G 2P0

VAN STAALDUINEN:
Stuart and Liz give thanks to our heavenly Father for the safe arrival of

TYLER SCOTT

a little brother for Matthew, Rachel and Stuart Jr.
Proud grandparents, for the 15th time are Pete and Tina Feddema of Grimsby and for the 11th time, Clarence and Metta Van Staalduinen of Brantford.
A very special thank you to the delivery room team, Dr. John Hunter, Dad and nurses at West Lincoln Memorial Hospital.

Birthday



Congratulations to Mrs. Patricia Hogeterp on the occasion of her 85th birthday!

HOGETERP:
"Lord you have been our dwelling place throughout the generations" (Ps. 90: 1).
On July 18, D.V.,

MRS. PATRICIA HOGETERP

will celebrate her 85th birthday. She, her children, grandchildren, and great-grandchildren thank the Lord for the health and strength he continues to give her, and for the love and care she has given us throughout her life.
Relatives and friends are invited to an open house in her honour on Friday, July 17, 1992, from 2-4 p.m., at Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5

Marriages

BROUWER-SCHENK:
With praise and thanksgiving to our God, Harry and Helen Brouwer announce the forthcoming marriage of their daughter

CAROL HELEN
to
ALLEN MICHAEL

son of Willy Schenk.
The ceremony will take place on July 18, 1992, D.V., at Grace Chr. Ref. Church, Chatham, Ont., at 3 p.m.
Future address: 74 Stephenson Cres., Richmond Hill, ON L4C 5W1

HELDER-GLASBERGEN:
With praise and thanksgiving to God, Jake and Margaret Helder along with Philip, Ian and Matthew, announce the forthcoming marriage of their daughter and sister,

LISA DENISE
to
HARVEY DOUGLAS

son of Garry and Helen Glasbergen and brother to Ed, Geraldine and James.
They will exchange their wedding vows before the Lord on Saturday, July 11, 1992, D.V., at 4 p.m., at the Ebenezer Chr. Ref. Church of Jarvis, Ont., Pastor Riemmer Praamsma officiating.
Future address: 71 Main S., Apt. #5, Jarvis, ON N0A 1J0
It is our prayer that James may be able to come home to celebrate with us.

SPIER-HIPKISS:
Mr. and Mrs. Neil Spier of Victoria, B.C., are pleased to announce the forthcoming marriage of their youngest daughter

DEBRA ANGELA
to
DWAYNE JAMES HIPKISS

son of Mr. and Mrs. Allen Wells of Dawson Creek, B.C. The ceremony will take place, D.V., on August 8, 1992, at 2 o'clock in the afternoon, in the First Chr. Ref. Church of Victoria, B.C.
Future address: 4067 Carey Road, Victoria, BC V8Z 4G4

VAN ROOYEN-BURGERS:
It is with joy and thanksgiving to the Lord that we, the children of

JO-ANNE VAN ROOYEN
and
ANTHONY BURGERS

announce the forthcoming marriage of our parents on July 23, 1992, at 5 p.m. in the Maranatha Chr. Ref. Church, Woodstock, Ont., D.V. with Pastor Rudy Ouwehand officiating.
Future address: A. Burgers, 46 McNab St., Box 82, Burgersville, ON N0J 1C0

VORDING-BODINI:
With praise and thanksgiving to God, Mr. and Mrs. Ralph and Joanne Vording of Belmont, Ont., and Mr. and Mrs. Tony and Steffie Bodini of Chatham, Ont., are pleased to announce the forthcoming marriage of their children,

CYNTHIA JACQUELINE
and
RICHARD ANTHONY

The ceremony will take place Saturday, July 25, 1992, at 2:30 p.m. in the Chr. Ref. Church, Aylmer, Ont. D.V.
Future address: c/o St. John's School, R.R. #5, Stony Plain, AB T0E 2G0

For Rent

Apartment for rent in downtown Dunnville area. Two-bedroom, upper apartment. Newly decorated. Fridge and stove included. Asking $550.00 plus utilities, available August 1, 1992.
Call Scott Visser at (416)774-1332, after 5:30.

Anniversaries

Congratulations to Arend and Vroukje Krale (nee Otter) on the occasion of their 50th wedding anniversary!

1942 July 17 1992
With praise and thanksgiving to God, we announce the 50th wedding anniversary of our parents and grandparents,

AREND and VROUKJE KRALE
(nee Otter)

We pray that the Lord will continue to bless you and keep you in his loving care.
With much love and congratulations:
John & Gertie Krale — Petrolia, Ont.
Jim, Stephen & Shelley (girlfriend), Andrea, Tracy, Judith, Brian
Janny & Adrian de Vries — Richmond, B.C.
Ann & Martin den Boer — Petrolia, Ont.
Andy, Chris
Marjo & Kurt Nieuwenhuis — Petrolia, Ont.
Scott, Yvonne
Arthur Krale — London, Ont.
The Lord willing an open house will be held Saturday, July 18, 1992, at the Lion's Hall in Petrolia, Ont., from 2 to 4 p.m.
Home address: 206-4335 Petrolia St., Petrolia, ON N0N 1R0

1952 July 6 1992
With praise and thanks to our heavenly Father, we are happy to announce the 40th wedding anniversary of our beloved parents

HARM and AALTJE KELLY
(nee Zantingh)

Thank you Mom and Dad for all that you have done and been for us, and above all for teaching us the ways of the Lord. Our prayer is that the Lord will continue to bless and keep you.
Psalm 127: 3-5.
Love from your children and grandchildren:
Harry & Ina Bethlehem — Dunnville
Sheri, Harold, Rachel, Eddy, Emily
Gary & Clara Wielink — Dunnville
Michael
Henry & Elly Wielink — Wellandport
Keith & Rennie, Lisa & Murray, Faye, Henry, Sarah
Ed & Alice Kelly — Dunnville
Harm, Edward, Aleda, Rosalee, Melissa
Henry & Roeli Kelly — Dunnville
Harold, Jacob, Rebecca, Henry, John, Aileen, Rosalyn, Ruth
Harold & Riemke Kelly — Dunnville
Harold, David, Hendrick, Anneke
John & Sietske Kelly — Dunnville
Harm, Tjibbe, Edward
Glen & Janet Oosterhof — St. Ann's
Alissa
Home address: R.R. #8, Dunnville, ON N1A 2W7

Anniversaries

Oakville Strathroy
1952 July 13 1992
"Blessed are those whose strength is in you" (Ps. 84: 5).
With joy and thanks to God we are pleased to announce the 40th wedding anniversary of our parents and grandparents

HENRY and LENY DEKKER
(nee Dekker)

We pray that God will continue to be your sun and shield and will bless your marriage for many more years.
Annette & Henry Tensen
Nicolas, Justin, Lucas
Jim & Grace Dekker
Ryan
Gwendolyn Dekker & Don Vander-Klok
Jozina, Jordan, Marike
Evelyn & Sam Wiersma
Sietzka, Leah
George & Florie Dekker
Peter
Joyce & Juraj Dobransky
Home address: 137 Eastman Ave., Strathroy, ON N7G 3J9

1952 July 21 1992
"If thy presence will not go with me, do not carry us up from here" (Ex. 33: 15).
With much joy, love and happiness we announce the 40th anniversary of

PETER and HENNY HOITING
(nee Rusthoven)

We invite you to celebrate with us on July 25, 1992, at an open house, at their home from 1-3 p.m.
Home address: 593 Unsworth Ave., Oakville, Ont.
With much love from your children:
Ebele & Margaret Boss
Michael, Christopher, Jennifer
Coby & John Postma
Scott, Shelley, Amy
Rita & John Ashley
Tammy, Lindsay, Evan
Sid & June Hoiting
Meaghan, Robyn, ?
May God continue to bless you and keep you in the palm of his hand in the paths you travel together.

For Rent

House for rent in Brampton, Ont., four bedrooms, five minutes from Hwy. 410. Available Aug. 1/92. Terms negotiable. **Contact George Venema at (416) 452-7617** for more information.

Classified

Anniversaries

Guelph Listowel
1967 July 14 1992
"I lift up my eyes to the hills — where does my help come from? My help comes from the Lord, the Maker of heaven and earth" (Ps. 121:1, 2).
With praise and thanksgiving to our heavenly Father, we joyfully announce the 25th wedding anniversary celebration of our parents,

BILL and MARY KLUMPENHOWER

We pray that the Lord will continue to bless you and keep you in his care.
With love from your children:
Rick
Cindy & Peter Janssens
David
Angela
Maria
Sarah
Amy
The Lord willing, we will celebrate this special day on July 10, 1992, with an open house at Bethel Chr. Ref. Church, Listowel, Ont., from 8-10 p.m.
Best wishes only please!

1952 July 24 1992
With joy and thanksgiving to the Lord, we announce the 40th wedding anniversary of our parents and grandparents,

HAINS and TETSJE MUIZELAAR
(nee Snyder)

May God continue to bless you and keep you in his care. With love and congratulations Mom and Dad, Opa and Oma, from your family:
Simon & Jenny Muizelaar — Oshawa, Ont.
Jeffrey, Aaron, Kyle
Helen & Dan Murphy — Peterborough, Ont.
Seamus, Michael, Brendan
Jack & Darlene Muizelaar — Bowmanville, Ont.
Jenny & Jake Teeninga — Bowmanville, Ont.
Michelle, Brian, Elise
Open house to be held on Saturday July 25, 1992, from 2-4 p.m., at Rehoboth Chr. Ref. Church, Bowmanville, Ont.
Home address: R.R. #1, Bowmanville, ON L1C 3K2

1967 July 15 1992
"The Lord is my shepherd" (Ps. 23: 1).
We are happy to announce the 25th wedding anniversary of our parents. We thank God for his unfailing love that has served as a stronghold throughout their lives.

RICHARD and HELENA VAN DER WAL
(nee Pot)

We pray that God will continue to guide and bless you! Thank you for everything that you have done! Congratulations Dad and Mom!
Love from your children:
Richard & Charlene
Karen & Jeff
Marianne
Michelle
Ryan
Home address: 65 Cook Street, Acton, ON L7J 1Z5

Smithers, B.C. Edmonton, Alta.
1952 July 18 1992
We rejoice with our parents,

JOHN and NELL VAN VLIET
(nee Rogge)

on the occasion of their 40th wedding anniversary.
Congratulations and love, from their family:
Alice & Hendrik Struik
Kevin, Karen, Michelle
Margaret & Johannes Van Ginhoven
Jonas, Marijke
Irene & John Bakker
Katie, Jenna
Yvonne & Jacob Miedema
Sean
Geraldine & James Vander Meulen
Jesse
Home address: #126, 10041-149 Street, Edmonton, AB T5P 4V7

Anniversaries

A correction was made to the following ad, previously printed in the issue of June 12.

1952 June 9 1992
With praise and thanksgiving to our Lord we wish to announce the 40th wedding anniversary of our parents and grandparents,

BILL and GAY RUTGERS
(nee Bakker)

We pray that the Lord will continue to bless you and keep you in his loving care.
With love and congratulations:
Shirley & Rick Schmidt — Rockton, Ont.
Carlene, Melissa, Jennifer, Alex, Sarah, Emily
Fenna & Bill Zylstra — Nepean, Ont.
Paul, Dan, Christina
Rita & Brian Deines — Brockville, Ont.
Trevor, Tracy
Harry & Linda Rutgers — Red Deer, Alta.
Home address: P.O. Box 778, R.R. #2, Mallorytown, ON K0E 1R0

Harkema, Fr. Ancaster, Ont.
1952 July 17 1992
With praise and thanksgiving to our Lord we celebrate the 40th wedding anniversary of our parents,

BERT and THEA SCHILTHUIS
(nee Land)

May the Lord continue to bless you and keep you in his loving care.
With love from:
Henry & Daniella Schilthuis — Caledonia, Ont.
Charles & Annette Schilthuis — Caledonia, Ont.
Roy & Alice Weemhoff — Burlington, Ont.
and 12 grandchildren.
Open house will be held on July 18, 1992, from 2-4 p.m., at the Hamilton Christian High School, 92 Glancaster Road, Ancaster, Ont.
Best wishes only.
Home address: 79 Glancaster Road, Ancaster, ON L9G 3K9

1952 July 8 1992
"In all thy ways acknowledge him."
With praise and thanksgiving to God we celebrate the 40th anniversary of our parents and grandparents,

KEITH and JANNA VANDERVELDE
(nee Van Hoorn)

We pray that the Lord will continue to bless you and keep you in his loving care.
With love and congratulations from your children and grandchildren:
Bonnie & Geoff — Brampton
Ed — Brampton
Joanne — Toronto
Jack & Karen — Brampton
Tonya, Alana, Paul
Freda & Ken — Brampton
Janna, Iain
Keith & Inge — Brampton
Ken — Brampton
Tyler
Anthony & Alyson — Brampton
Home address: 6 Lyndfield Cres., Brampton, ON L6W 2P5

Accommodations

Student accommodations, Guelph, Ont. Share condo, appliances included, semi furnished. Girls only. Close to public transportation. Possession Sept. 1, 1992.
Please call **(519) 853-3404** for further details. Ask for Annie or Barbara.

Living accommodations available in **Brampton**, Ont. Close to Christian elementary school, church and community college. Available by August 15. If interested please call (519) 587-2370 after 6 p.m. **(females only please).**

Anniversaries

1952 July 18 1992
With praise and thanksgiving to our Lord, we wish to announce the 40th wedding anniversary of our parents and grandparents,

FRANK and ELSIE VRIESEMA
(nee DeVries)

We pray that the Lord will continue to bless you and keep you in his loving care.
With love and congratulations:
Fred & Glenda Vriesema — Wyoming, Ont.
Josh, Charles, Daniel, Jannelle
John & Joanne Vriesema — Chatham, Ont.
Michael, Stacey
Keith & Evelyn Hurt — London, Ont.
Bob & Rita Vriesema — Dresden, Ont.
Denise, Renee, Nicole
Richard & Kelly Vriesema — London, Ont.
Aimee
Open house will be held at 155 Wrights Lane, Dresden, Ont., on Saturday, July 18, 1992, from 2-4 p.m. Best wishes only.
Home address: 155 Wrights Lane, Dresden, ON N0P 1M0

Obituaries

On June 20, 1992,

GRACE BROUWER
(nee Vriend)

from Bentley, Alta., passed away at the age of 91.
Husband: John (deceased April 1984)
Step-children:
George (Edyth)
Neil (Jo)
Jacob (Valerie)
Jennie Aarsen
Peter (Del)
Norman (Jo)
John (Jennie)
daughter-in-law Hilda, son-in-law Henry Salomons.
47 grandchildren and numerous great-grandchildren.
Predeceased by Gay Salomons (Feb. 1977) and Clarence (Nov. 1984).
We are thankful for the long life she was given and for the many blessings she gave to each one of us.

Lichtaard, Fr. Kitchener, Ont.
March 3, 1902 June 22, 1992
Praise the Lord, all his works everywhere in his dominion. Praise the Lord, O my soul" (Ps. 103: 22).
On Monday, June 22, 1992, the Lord called home

PETER DAMSMA

in his 91st year, leaving behind his loving wife Nellie (nee Greydanus), his children:
Jake & Joyce Damsma — Kitchener, Ont.
Ed & Wilma Dam — Hamilton, Ont.
Steve & Sandra Van Kruistum — Kitchener, Ont.
Albert & May Heemsbergen — Alma, Ont.
Gerald & Diane Damsma — New Hamburg, Ont.
Clarence & Jane Damsma — Kitchener, Ont.
Bob & Wanda Damsma — Teeswater, Ont.
Jim & Kaaren Damsma — New Hamburg, Ont.
21 grandchildren (one with the Lord) and 22 great-grandchildren.
The funeral took place on June 25, 1992, at the First Chr. Ref. Church in Kitchener, Ont.
Correspondence address:
1253 Ottawa St. S., Kitchener, ON N2M 1L9

Obituaries

The Council of the Covenant Christian Reformed Church of Woodstock, Ont., expresses their deepest sympathy to the Balkema family in the passing away on June 11, 1992, of

ANNIE BALKEMA

May the Lord of life comfort and sustain her husband, children and grandchildren.
Her activities in the church and in the choir will long be remembered.
For the Council,
J.H. Bergman, President
M. Klingenberg, Clerk

On Thursday evening, June 18, 1992, the Lord suddenly called home our dear Father, Grandfather and Great-grandfather,

AREND BISSCHOP

at the age of 86 years.
Predeceased by his wife Aaltje (1978), a son John (1991), and a grandson.
He will be missed by his children, grandchildren and great-grandchildren.
Art Bisschop — Chatham
Jessie & Case Timmerman — Chatham
Harm & Annie Bisschop — Northwood
Henny & Bram Schoon — Chatham
Hilbert Bisschop — Chatham
Bill & June Bisschop — Chatham
Glend & Jim King — Chatham
Henry Bisschop — Penetanguishene
Ralph & Helen Bisschop — Chatham
Albert Bisschop — Georgetown
Tim & Cathy Bisschop — Chatham
Nancy & Bill Vandermeer — Chatham
41 grandchildren and 26 great-grandchildren.
Funeral service took place at First Chr. Ref. Church, Chatham, Ont., on June 22, 1992.
Rev. J. Wallace Postman officiated.
Burial took place at Sherman Cemetery, Thamesville, Ont.

"His love endureth forever."
Men Society "Pro Rege," of Kitchener, Ont., announces with sadness that their oldest and faithful member,

BROTHER P. DAMSMA SR.

was taken home in his 91st year by our Lord on June 22, 1992.
That the Lord may be the source of comfort to Mrs. Damsma and the family is the prayer of the society members. As a men society we will remember his love and support and faithfulness.

The Lord in his wisdom called home his child, our dearly beloved son, brother and uncle,

MIKE FOKKENS

after a four-month battle with cancer. He was 45 years old.
May the Lord sustain his wife Karen, and daughters, Anita, Melanie, Sarah and Erin.
We will miss him.
Gezang 27 vers 2 (Dutch).
Correspondence to: Mrs. K. Fokkens and family, 2 White Street, Apt. 310, St. Catharines, ON L2N 1Z2

With both sadness and joy we mourn the death of

RIKJE VAN SLIGTENHORST
(nee Jonker)

Zwartebroek, the Neth. Tara, Ont.
Feb. 21, 1908 June 17, 1992
Wife of Evert van Sligtenhorst for nearly 60 years, mother of 10 children, 34 grandchildren and 11 great-grandchildren.
She lived by and found direction and strength in the words of Isaiah 41: 13b:
"Do not fear, I will help you."
Her family and church paid tribute to her life and faith in a festive memorial service in the First Chr. Ref. Church, Owen Sound, Ont., on June 19, 1992.

Obituaries

Hoogkerk, Gr. Woodstock, Ont.
1930 1992
On June 16, 1992, after a lengthy illness the Lord took home unto himself our beloved sister-in-law,

JOHANNA HOITING
(nee Luursema)

Predeceased by her husband Klaas.
Jo was loved by all of us.
Fedde & Martha Visser — Woodstock
Lies de Vries (Jacob, predeceased) — Rexdale
Peter & Henny Hoiting — Oakville
Ray & Willy Hoiting — Mississauga
Henk & Betty Horinga — Woodstock
Siep & Diny Hoiting — Salford
Bernard & Ann Everts — Wellandport.
The funeral service was held on June 18, 1992, at the Maranatha Chr. Ref. Church of Woodstock, Ont., with Rev. Hanegraaf officiating.
Correspondence address:
J. Klingenberg, R.R. #4, Woodstock, Ont.

Aalten, the Neth. Emo, Ont.
Dec. 6, 1909 June 9, 1992
"Praise the Lord, O my soul; all my inmost being, praise his holy name. Praise the Lord, O my soul, and forget not all his benefits" (Ps. 103: 1, 2).
On Tuesday afternoon, June 9, 1992, the Lord took home our dearly loved mother, grandmother and great-grandmother,

GRADA KAEMINGH
(nee Houwers)

Predeceased by her husband Arnold Gerhard on Sept. 30, 1969, and her daughter Dini Ewald in Sept. 1983.
Dear mother of:
Ann & Nick Veldhuisen — Emo, Ont.
Henry & Thea Kaemingh — Devlin, Ont.
Ted & Inske Kaemingh — Emo, Ont.
Gertrude & John Kamerman — Emo, Ont.
Alice & Hielke Wieringa — Brampton, Ont.
Ada & Don Shortreed — Thunder Bay, Ont.
Joanne & Ted Veenstra — Smithers, B.C.
Anneke & Ralph Fluit — Dutton, Ont.
Arnold & Judy Kaemingh — Fort Frances, Ont.
Helen & Elmer Cates — Emo, Ont.
Janet & Herb Bax — Thunder Bay, Ont.
Mother-in-law of: Glen & Thea Ewald — Smithers, B.C.
and Dan Mack — Dryden, Ont.
Oma of 62 grandchildren and 80 great-grandchildren.
Funeral services were held at Emo Chr. Ref. Church, Emo, Ont., Rev. Peter Veltman officiating.
Correspondence address: E. Cates, Box 86, Emo, ON P0W 1E0

Vacation

Lakewood Christian Campgrounds
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Classified

Obituaries

Rynsburg, the Neth. 1914
New Westminster, B.C. 1992

On June 20, 1992, the Lord took to his home his child, our wife, mother, grandmother and great-grandmother,

METTHA VAN DEN EYKEL
(nee Heemskerk)

In the experience of her pain, while struggling with cancer, she could yet praise and trust His name. We remain her loving husband Dirk, and her children and grandchildren, as well as four great-grandchildren.

Henk & Jane Vanden Eykel
Rick, John & Melanie, Bruce, Anita, Rob
Art Vanden Eykel
Kelly & Jay, Lisa, Steven, Nancy
Gerda Gould
Saskia
Judy & Hugh Cook
Karin & Arnold, Jeremy, Justin
Dick & Fran Vanden Eykel
Becky, Alan, Jeanette, Amy, Mark, Jeremy
Bep & Leo Van Geest
Evelyn, Mathys, Gerjan

Correspondence address: Dirk Van Den Eykel, Parkwood Manor, 111-1142 Dufferin St., Coquitlam, BC V3B 6V4

Teachers

BURNABY, B.C.: John Knox Christian School needs a **Grade 5 teacher** (80% position) with a strong background in **music.** Candidate **must be certified by the B.C. Ministry** and able to teach all subject matter from a Christian perspective.

Contact Peter Valkenier, Principal
8260-13th Ave.
Burnaby, BC V3N 2G5
(604) 522-1410

HOUSTON, B.C.: Houston Christian School located in the scenic Bulkley Valley of North Central B.C. has a **half-time Kindergarten** teaching position available. Interested teachers are encouraged to contact the school by writing:

Houston Christian School
Mr. Doyle Smiens, Principal
Box 237
Houston, BC
V0J 1Z0

MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School is now accepting applications for **primary and intermediate teaching** positions. A **background in music** is desirable as well as **computer literacy**. Please send resumes to:

T. Vroon, Principal
Haney - Pitt Meadows Chr. School
121240-203rd. St.,
Maple Ridge, BC
V2X 4V5 Canada
Tel.: (604) 465-4442

REXDALE, Ont.: Timothy Chr. School is accepting applications for a **teaching principal.** Ability to give **musical instruction (choral/band)** and/or a **working knowledge of computers** would be assets. Interested applicants should send their resumes to:

William Groot
34 Fallowfield Rd.
Rexdale, ON M9W 2W2
Phone: (416) 743-2554 (evenings)

Terrace, B.C.: Centenniai Chr. School invites applications from secondary school teachers for a position to teach **music/band.** Please direct inquiries to:

Frank Voogd
Centennial Chr. School
3608 Sparks Street
Terrace, BC V8G 2V6
Phone: (604) 635-6173

Teachers

VERNON, B.C.: Vernon Chr. School, due to the anticipated increased student enrollment, is seeking applications for an opening in the **intermediate grade levels** for the 1992-93 school year. Those interested in this teaching position are encouraged to direct inquiries and/or send resumes to:

Elco Vandergrift,
R.R. #3, Site 19A, Comp. 4,
Vernon, BC V1T 6L6
Phone: (604) 545-7345

Real Estate

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Experienced sales rep to cover southern Ontario for established printing firm offering quality offset printing, specializing in 1 to 4 colour magazines, catalogues, promotion material and office stationery. **Fax particulars to Brian (416) 648-8404.** Also interested in working with brokers.

Neerlandia Co-operative Association is seeking applications from anyone interested in full-time employment as a **licensed mechanic.** Please forward your resumes to:
Albert at Neerlandia Co-op, P.O. Box 188, Neerlandia, AB, T0G 1R0. Tel.: (403) 674-3020 or Fax: (403) 674-2256.

For Rent

For rent: 3-bedroom home located in **Burlington** (Guelph Line & Hwy. #5 area). $850 per month plus utilities. If interested call **(416) 336-3853.**

Personal

SINGLE MOTHERS
Were you a single mother when your baby was born? Help us to help other mothers by participating in our research. **The Human Life Research Institute** was founded in 1982 to provide scholarly research on ethical issues in health care, and **we would like to hear from mothers in Manitoba, Nova Scotia, and Ontario. Please call collect: Elise (519) 824-8582 or Betty (519) 821-7594. Tuesdays and Thursdays.**

Christian female, early forties, looking for Christian male, approximately the same age for possible relationship. Enjoy a variety of activities. Please send letters to **File #2587,** c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Widow in Ontario, age 52, would like to meet a man of Reformed background who is a committed Christian. My interests are: **classical music, overseas missions, and social justice.**
Please write to File # 2588, c/o Calvinist Contact, 4-261 Martindale Rd. St. Catharines, ON L2W 1A1

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St. Catharines, ON L2W 1A1

Help Wanted

TEACHERS/SOCIAL WORKERS

Considering a career change? We are seeking a

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to provide leadership in organizing youth programmes, counselling young people, teaching catechism, and leading occasional worship services.
Several years experience in related work is preferred; ordination is not required.
Salary dependent on experience and qualifications, but in $35,000 - $48,000 range.
Address inquiries to: **Immanuel CRC, c/o G. Bloemendal, 19 Wheatfield Rd., Brampton, ON L6X 2V4**

Help Wanted

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Part-time: This is a 2 days/week opportunity involving typing and bookkeeping. Preferences will be given to people familiar with accountancy and computerized systems.

Interested persons are invited to apply in writing stating qualifications and experience before July 17, 1992, to:

Ralph Luimes
Public Relations Coordinator
Ontario Alliance of Christian Schools
777 Highway 53 East, P.O. Box 7220
Ancaster, ON L7G 3L4
Tel.: (416) 648-2100: Fax: 648-2110

Ralph Vording, Board Chair
Adrian Guldemond, Executive Director

SEEKING A PASTOR

First Chr. Ref. Church of Edmonton, Alberta, is seeking a pastor to fill our vacancy and to lead us in worship and service. A church profile is available upon request. Please send inquiries and resumes to:

The Search Committee, c/o Mrs. Bertha Van Essen, 11126-67 Street, Edmonton, AB T5B 1K8.

clac

Due to a retirement, The Christian Labour Association of Canada will have a vacancy in the near future for a full-time position at its Mississauga office for either an

Administrator/Researcher
(with editing, publishing and research functions)

or an

Editor/Researcher
(with responsibilities for editing and publishing CLAC's Magazine, *The Guide*, as well as doing trade union research).

Only one of the above positions will be filled, depending on the applications received.

While CLAC will provide familiarization and any training or supervision required, applicants should possess superior written English language skills, preferably with a journalistic interest or background; have the ability to edit and plan material for publication; and be able to do assigned research projects. The successful applicant will have a strong Christian perspective on work and labour relations issues. Familiarity with CLAC will be a definite asset.

The starting date for this position is at present flexible and could be made subject to the successful applicant's availability. CLAC offers a full range of benefits and a competitive salary structure, with the level for this position dependent on the applicant's experience and ability. All applications will be kept in strict confidence and should be directed to:

Ed Grootenboer, Executive Director
Christian Labour Association of Canada
5920 Atlantic Drive
Mississauga, ON
L4W 1N6

Tel: (416) 670-7383 **Fax: (416) 670-8416**

The final date for the receipt of applications is ***September 15, 1992.***

Guest Ministers Needed

The **Chr. Ref. Church, Blyth, Ont.,** is looking for guest ministers for
July 19, 26, and August 2.
Please phone Mr. M. Wilts at
(519) 523-4344

Events/Classified

Help Wanted

MUSIC DIRECTOR

Grace Christian Reformed Church, Scarborough, Ont., is urgently seeking a **Music Director**, who also plays the organ, for an exciting ministry. Please contact

Anne Chung
(416) 293-9361 (days)
(416) 509-0348 (evenings)

or send resume to:

Grace Chr. Ref. Church
25 Channel Nine Crt.
Agincourt, ON M1S 4B5

Attention pastors!
Vacationing in the Okanagan?

Due to the pulpit vacancy at the Vernon Christian Reformed Church we would like to invite any pastors who will be vacationing in the Okanagan to share their message with us on a Sunday in exchange for a week's free accommodation in our empty parsonage.

Call John Ensing (Clerk)
at (604) 545-6786
or the church office
at (604) 545-3926.

Teachers

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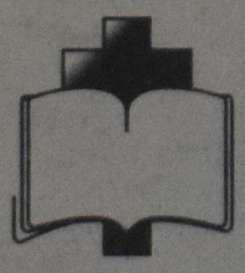

STOUFFVILLE
CHRISTIAN SCHOOL

We are planning a name change for
CALVINIST CONTACT

Do you want to participate in selecting a new name? Indicate your first, second and third choice from the six suggestions mentioned below by placing a 1, 2 and 3 behind them. You may also offer your own suggestion.

Contemporary Christianity _____
Contemporary Christian _____
Christian Worldview _____
Christian Contact _____
Reformed Weekly _____
Christian Courier _____
Your suggestion _____
_____

Results must be in before September 1, 1992.

Send in your ratings and suggestion by mail:
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1
by telephone: (416) 682-8311
by fax: (416) 682-8313
attention of Bert Witvoet.

Calendar of Events

July 11, 12	40th anniversary, Lindsay CRC, **Lindsay,** Ont. Potluck supper July 11 at 6 p.m. Special services July 12 at 10 a.m. and 7 p.m. For info. call (705) 328-1342.
July 13-28	ICS Summer Education course, Teaching the Elementary Language Arts. Instructor: Dr. Robert W. Bruinsma, Ass. Prof. The King's College. Location: 229 College St., **Toronto,** Ont. For info. call: (416) 979-2331.
July 15-17	Coffee Break/Story Hour Leaders Convention at McMaster University, **Hamilton,** Ont.
July 20-24	All Ontario Calvinist Cadet Campout, **Scugog Island, Durham Region.** Theme: United in the Spirit.
July 31 - Aug. 3	Annual ICS Summer Family Conference at Hamilton District Chr. High School, **Ancaster,** Ont. Theme: "Aspects of Contemporary Culture." Keynote speaker: Dr. Bill Romanowski. Entertainment by Ken Medema. For info. call (416) 979-2331.
Aug. 20	Lakewood Senior Citizens' Day with Rev. Martin D. Geleynse, 9:30 a.m., Lakewood Chr. Campgrounds, **Forest,** Ont.
Aug. 22	Boersma/Feddema family reunion, 11 a.m., Rockwood Conservation Area, **Rockwood,** Ont.
Sept. 4-7	Fortieth anniversary and reunion Bethel CRC, **Brockville,** Ont. Register before August 5 by calling (613) 348-3569.
Sept. 18, 19	Annual conference on "Teaching Reformed Theology" at Trinity Orthodox Ref. Church, **St. Catharines,** Ont. Speakers: Cornel Venema, Jerome Julien and Neal Hegeman. Call (416) 562-5196.
Sept. 20	"25 Years of Miracles," a special service of celebration for the ICS community, 7 p.m., Convocation Hall, U. of T., **Toronto,** Ont. For info. call (416) 979-2331.
Oct. 10	Fortieth anniversary Bethel CRC, **Saskatoon,** Sask. Contact Mr. H. Denie before Sept. 1. See C.C. June 12, 1992, for details.

See page 8 for crossword puzzle

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— that as "the graduate school with a difference" ICS has been able to assist hundreds of men and women from around the world in integrating their faith with their scholarship and their profession.

Participation

Support ICS financially by making a pledge toward its Anniversary Campaign. Help ICS "grow in service" as it responds to the challenges of the next 25 years with its unique research, publication and instructional programs.

Celebration

Plan to join the ICS community in a special Service of Celebration to be held on Sunday, September 20 at 7:00 p.m. in Convocation Hall, University of Toronto.

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Toronto, Ontario M5T 1R4
(416) 979-2331

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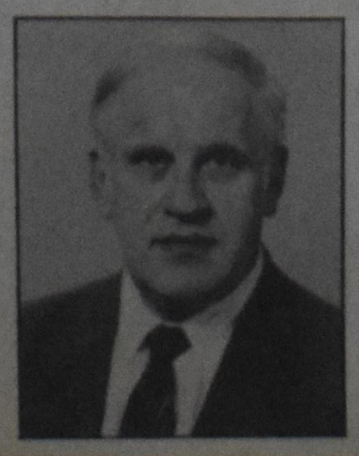

The Bible and Islam
by Rev. Bassam Madany
($4.95 Canada / $3.95 U.S.). How to relate the gospel relevantly to the Muslim heart and mind. Also available — essays on Understanding the Middle East ($1.50).

Write:
The Back to God Hour
P.O. Box 5070
Burlington, ON
L7R 3Y8

Church news

Christian Reformed Church

Summer worship times
— Bethel CRC, Brockville, Ont., will meet at 10 a.m. and 6:30 p.m. Sundays throughout the summer.

Calls received
— To Maranatha, Woodstock, Ont., Rev. John W. Jongsma of Second, Sarnia, Ont.

Calls accepted
— To Fruitland, Ont., Rev. Harry VanderWindt of First, Owen Sound, Ont.

Called declined
— To Bethel, Waterdown, Ont., Rev. Martin Contant of Langley, B.C.

Address changes:
— Bethel CRC, Brockville, Ont., is located at 117 Windsor Drive, Brockville, Ont. The church's mailing address is: P.O. Box 345, Brockville, ON K6V 5V5

— Rev. Jacob and Mrs. Maria Kuntz, 46 Clarridge Court, Brampton, ON L6X 3N5; (416) 457-8001. Effective immediately.

— Rev. Michael and Mrs. Alice Veenema, 119 McAdam Ave., Fredericton, NB E3A 1G7; (506) 472-9256. Effective Aug. 1, 1992.

— Rev. Jack and Mrs. Jennie Quartel, 133 Bennett St. W., Goderich, ON N7A 1X7. Effective immediately.

— Rev. Gerard and Mrs. Teuny Nonnekes, 127 Ingleside Dr., Kitchener, ON N2M 2G9. Effective immediately.

News

Canadian food banks face increased demand

Anne Hutten

HALIFAX, N.S. — Canada, the land of plenty. Canada's prairies, food basket for the world. Southern Ontario, the place where Maritimers go to find a better life. Right?

Not anymore. Right across the country, poverty is hitting an increasing segment of the population. As a direct consequence, food banks in every Canadian province are struggling to keep up with increased demand on their services. As the economy continues to slide despite the fondest hopes of politicians and economists, thousands of individuals are giving up pride and independence to stand in line for free food or a free hot lunch. Not since the Great Depression have so many families had to ask for help from their fellow citizens.

This fact is becoming more and more apparent to the volunteers who staff food banks. At the annual meeting of the Canadian Association of Food Banks held in Halifax June 4-6, speaker after speaker rolled out the sad numbers. Nine thousand people are helped by the Metro Food Bank in Halifax, N.S., each month. In Fort McMurray, Alta., the first five months of 1992 brought a 30 per cent increase in clients over the previous year. The Mustard Seed Food Bank in Victoria, B.C., has seen a 40 per cent increase during the past four months. And in Niagara Falls, well-known for its tourist industry and manufacturing base, the food bank posted a staggering 247 per cent increase over the past 18 months.

Varied approaches

Some food banks simply hand out food to individuals. Others gather food, a can at a time, or sizable donations from merchants for dozens of local feeding places. These include soup kitchens for the homeless, homes for battered women and food hamper programs.

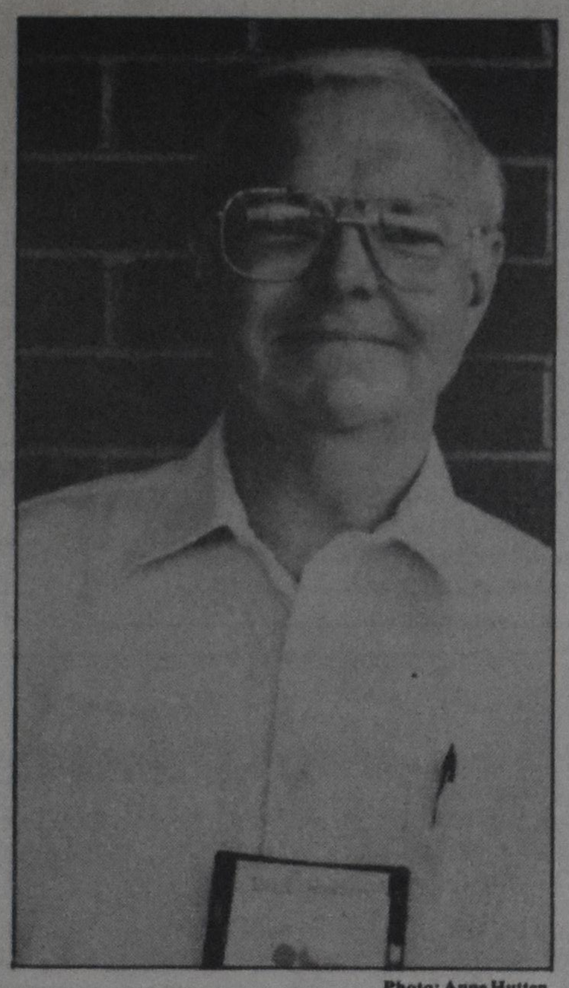

Photo: Anne Hutten

Dick Hudson, of the Ottawa Food Bank.

"1991 was the most extraordinarily trying year for running a food bank," stated Loren Freid, executive director of the North York Harvest Food Bank in Toronto. He speaks for metropolitan Toronto's second largest food bank, which has distributed six million dollars' worth of food since its inception.

The North York food bank is at the larger end of the scale as food banks become institutionalized and a normal part of the Canadian landscape. It has four full-time staffers plus 50 volunteers and distributes to 35 feeding places in the city. Beyond food relief it is involved in education and research in an effort to alleviate dependency.

North York had begun putting time and effort into community projects that will lessen reliance on food banks: shopping clubs, prenatal nutrition education, cooking and shopping assistance. A revolving loan plan will be set up "for those with the will to change their lives, but not the means," as chairperson Lois Finlay puts it.

Although many food banks are taking a similar approach, the majority of their time and effort goes towards simply meeting the demand. Regional food bank representatives to the Halifax meeting all repeated the refrain of increased need and a tough economy. Alberta, for example, has 33 food banks. Saskatchewan has nine, with Native Canadians major users in both urban and rural areas. Manitoba has 170 organized feeding places, some of which are food banks. And in rich Ontario, the story is no better.

No recovery in sight

"The food bank situation in Ontario is unfortunately every bit as bleak as the economy," reported that province's regional director, Shawn Stricklin. He noted increased attendance of 30 per cent to 50 per cent at the individual food banks, with no economic recovery in sight. The provincial government reported 260,000 jobs lost between February 1991 and February 1992, with 80 per cent of lost jobs in Canada taking place in Ontario. It should come as no surprise, then, that Ontario has the highest food bank use in the country, with 28 out of 1,000 receiving food assistance.

The Ontario delegate cautioned that these are not just numbers, but real people, each with his or her own story. He added one more statistic: 56 per cent of food bank recipients in Canada are on welfare. Hence, any increase in the number of people on welfare immediately translates into higher food bank use. In Ontario, more than one million people are on some form of welfare.

Dick Hudson, executive director of the Ottawa Food Bank, is familiar with the personalized face of people in need. Seen as a city of highly paid bureaucrats, Canada's capital nevertheless has many clients asking for help. Dick said there is no simple answer to why hunger exists. What it comes down to, he adds, is that there are people who need food. Even in Ottawa, there are people who are unable to care for themselves, and probably never will be able to do so.

"That includes people who are mentally ill and in despair," said Dick, "and with health problems, for instance, that we just have to care for forever. It also includes people who are temporarily, and sometimes addictively, in situations where they're not able to organize their own lives to be self-sufficient. I don't think Ottawa is much different from any other place." Dick rejects the prevalent myth that people ought to be independent. We are interdependent, he stresses.

It's this interdependence of human beings that has given rise to the hundreds of food banks in Canada. During a time of exceptional economic difficulties, there are many people willing to help, and many people who need that help.

The Christian presence in food banks

Anne Hutten

HALIFAX, N.S. — As food banks proliferate across Canada's vast expanse, the Christian presence is obvious. Although it's true that some food banks are begun by town councils, municipalities, or simply individuals with a heart for their neighbour, by far the majority are started on Christian principles.

A common refrain heard at the Canadian Food Banks Association (CFBA) meeting in Halifax was Christian commitment and duty. Not many of the speakers cited Bible texts as proof of their orthodoxy. But both in private conversation and in their presentations, phrases familiar to any churchgoer cropped up. Feeding the hungry in Christ's name, to do justice and love mercy, protecting orphans and widows — those are the themes which have given rise to an unprecedented outpouring of volunteer service to the poor in Canada.

Even the names of food banks have a Christian ring to them. Consider the Mustard Seed Food Bank in Victoria, the Second Harvest Food Bank in Toronto, the Dartmouth Ecumenical Food Project in Nova Scotia. Many food banks are simply identified by the churches sponsoring them.

Dick Hudson, executive director of the Ottawa Food Bank, offered a simple explanation when asked why he volunteers his time.

"It says in the Gospel we ought to feed the hungry," he said. Dick is a Roman Catholic, although he prefers to call himself a follower of Christ. He's involved in interdenominational activities, in particular the Cursillo movement. Becoming acquainted with that movement was an important event in his life, he says.

"I went from someone who had a private faith, who went to church every Sunday and that's where it ended. I was excited to find out that there are other people who make it a priority to follow Christ, who spend a lot of time in piety, study and action, the three-pronged tripod of the Cursillo movement," related Dick. The same theme surfaced during the CFBA meeting, when president David Northcott urged participants to meditate, study and take action.

Dick Hudson says it's important to pray, to look around and see what needs change, or what Christ would want changed. The action, he adds, flows naturally from that. And, he adds, the tripod needs to be balanced. If he doesn't take one day a month for prayer and quiet time, he is less effective in addressing the food bank's problems.

Fred Ferguson manages Fredericton Community Services in New Brunswick's capital. More than a food bank, it also runs a breathe-free school to help smokers kick the habit, nutritional cooking classes, a literacy program and a clothing bank. Fred says, simply, that he's doing it because he is a Christian. As such, he represents the wide diversity of believers whose faith tells them to get involved. A Seventh Day Adventist, he retired in August of 1991 and helped staff the local food bank with his wife. By September, he was managing it.

Not content to hand out free food and clothing, Fred puts Christian literature into every food hamper that goes out.

"If I can make them aware of the Lord, I don't care what church they go to," he asserts.

Worth in God's eyes

Fred thinks Christianity makes a difference to people's attitudes. Without the Lord, he explains, people often feel they aren't worth anything. Faith in Christ teaches them that they do have worth in God's eyes, and that gives them a different outlook entirely. Since Fred began working there he has seen five baptisms as a direct result of food bank contact.

Too many Christians find it convenient to ignore poverty around them, says Fred. He admits to having done the same during his active working life. Not until he worked with food bank recipients did he become aware of the need.

"I had my eyes opened," says Fred. "I saw need that I never saw before."

In Vancouver, the food bank was initially set up by an ecumenical church group, according to Jill Van Dyk, who is the current manager. Over the years it became apparent that input was needed from others than well intentioned donors, and now the directors include recipients and representatives of government, social services and business. In fact, those who direct the food bank are "just like society in general," says Van Dyk. The change represents not just an improvement, she says, but a natural evolution as the need for assistance increased.

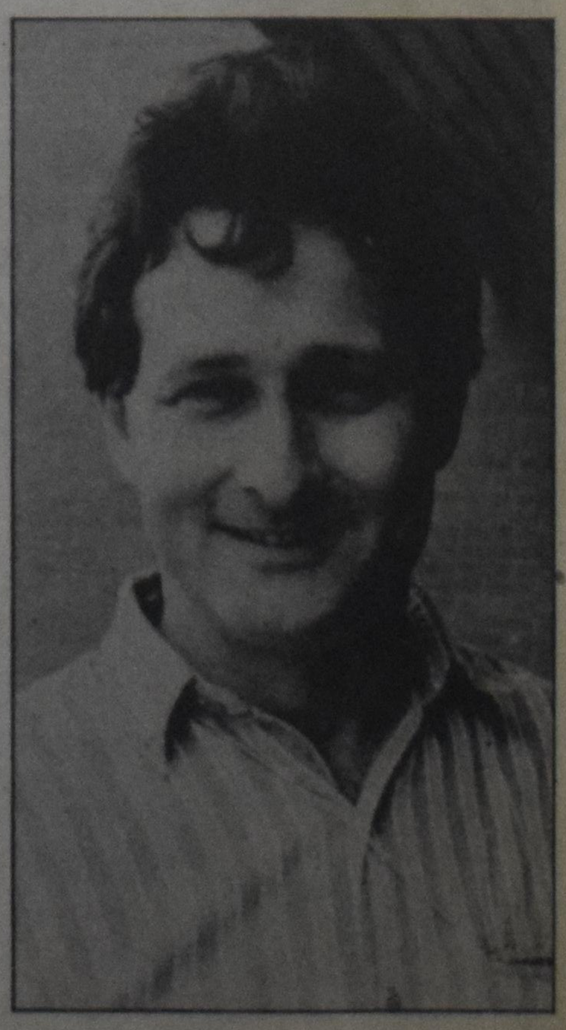

Photo: Anne Hutten

David Northcott, president of the Canadian Food Bank Association.